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GRAMMAR  
OF THE  
HINDUSTANI LANGUAGE;

TO WHICH IS ADDED

A GRAMMAR OF THE DAKHNI.

---

سُخَن کي طلبگار هِين عَقْلَمَنْد “ سُخَن سِي هِي نامِ نِکویان بُلَنْد  
سُخَن کي کریں قَدَر مَرْدانِ کار “ سُخَن نام اُن کا رُکھی ہر قَرار “

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By JOHN SHAKESPEAR.

SIXTH EDITION.

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FOR

MANAGING THE AFFAIRS

OF

THE EAST-INDIA COMPANY,

THE

SIXTH EDITION

OF

THIS GRAMMAR,

PUBLISHED UNDER THEIR PATRONAGE,

IS,

WITH GREAT RESPECT,

DEDICATED

BY

THE AUTHOR.

*London, 27th June, 1855.*



## ADVERTISEMENT.

THE chief aim in this work is to exhibit the outlines of Hindustani Grammar on a reduced scale, yet so that no material object may be passed unnoticed or ill defined. The rules of prosody, however, in Hindustani being, like those of the Persians, borrowed from the Arabic, are omitted altogether; partly because they occur in various other works, and partly because they seem an object of but little moment, in general, to European students of this dialect: and the chapter on Syntax is limited for the most part to such peculiarities as differ from the idiom of the English.

To determine pronunciation in the Persian character, the Arabic vowels and other orthographical marks are noted, where they may appear requisite for that purpose, and can be introduced: yet the vowel *fat'ha* is commonly omitted, and ought in most instances to be understood if some other vowel or *jazm* is not marked; except, however, before the *wāw-i-maj'hūl* and the *yā-i-maj'hūl*, which, being incapable of the Arabic notation, are necessarily designated without any vowel preceding; and,



except after a final consonant, which is always silent when no vowel is written with it.

In the Persian characters, too, the letters ت and د are here thus marked, ت, د, د, د, when used to represent the Indian ट ठ ड ढ; though, it may be noticed, that not only this expedient is adopted by the people of India, but the distinction is very commonly made by a small ط written over these letters. The round form of the letter ر is also here preferred when it is subjoined to another consonant for the purpose of representing some aspirated Indian letter; a, ک, khā for खा: but the long form is distinctively used in other cases; so, ک, kahā for कहा. And, for the guidance of learners in the pronunciation, the نُونُ or nasal *nūn*, is, when final, in the body of this work, generally distinguished by an additional point superscribed; thus, ن: in the most common practice, however, of the people of India, it is denoted by ن simply.

To facilitate the progress of learners, the pronunciation of Hindustani words or combinations of letters, used at the beginning of the work, is deciphered in Roman characters: but the Arabic letter ع after the practice of Meninski, is signified by a small figure of itself, thus ع: and the Sanskrit *visarga* (:) or the final र called هَائِي مُخَفَّفِي is not noticed in the Roman characters; it being almost imperceptibly, if at all, sounded.

Some of the rules for the inflection of Nouns, Pronouns, and Verbs, given in the third, fourth, and fifth chapters, are divided into two parts; the first division containing what is most general or most important, whilst the second comprises the

anomalies, the particular variations, or observations of inferior moment ; so that the learner may at discretion commit to memory the first part only, or the whole.

This edition of the work is somewhat less in bulk than the preceding ones ; yet every particular of Hindustani and Dakhni Grammar, meriting the learner's notice, is carefully preserved, whilst all irrelevant verbiage and disputable remarks on the publications of others are studiously avoided. The Grammar of the Dakhni, inserted in the Appendix of the foregoing edition, is here given under its proper appellation : and the hope is entertained, that it will not fail to attract the notice of candidates for the Company's service in either the Madras or Bombay presidency, this being the only modern publication of the kind now to be met with. From the perusal, moreover, of the two elementary treatises given in this volume, it will be at once apparent that there are essential differences between the Hindustani and the Dakhni ; for those going to the south of India, especially to Madras, therefore, some peculiar information was needed to explain such differences : and, though the two Grammars are nominally kept separate, yet, for the sake of brevity in the attempt to condense as much useful matter as possible in a small volume, reference is made from the Dakhni to the Hindustani Grammar, in most cases, where the two languages fully coincide.

It being found expedient to adopt, in this as well as in the preceding edition of the work, Nagari types differing in size and some few other particulars from those before used, the

Devanagari plates of the alphabet and compound consonants, formed under the superintendence of the late Sir Charles Wilkins, are omitted, as inapplicable to the characters in the body of the book, excellent and most suitable for their original purpose though those copies actually were: yet the four elementary plates of Persian writing, as well as that of the elements of the Devanagari, formed by the care of the same distinguished scholar, are still gladly made use of; the first being hitherto unequalled in their kind; and the latter, though varying in some few points from the types now used, exhibiting most clearly and succinctly to learners, the general principles on which the Devanagari characters are to be correctly traced and written.

## INDEX TO THE CONTENTS.

The Elements of Nāgarī Writing to face the Title-page.

Five Plates of Specimens of Persian Writing to face CHAPTER I.

### CHAPTER I.

	PAGE
On the Alphabets and orthographical marks . . . . .	1
Persian Alphabet . . . . .	3
Vowels and other marks in the Arabic orthography . . . . .	4
Remarks on the writing of the Persian characters . . . . .	5
Devanāgarī Alphabet, with the names of the letters, &c. . . . .	6
Remarks on the writing of the Nāgarī characters . . . . .	8
Compound characters of most frequent use in the Devanāgarī . . . . .	8, 9, 10
Characters adopted for such Persian letters as have no exact correspondents in the Nāgarī . . . . .	10

### CHAPTER II.

On Pronunciation . . . . .	11
----------------------------	----

### CHAPTER III.

On the Noun . . . . .	17
Division of Nouns into different kinds . . . . .	18
On Gender . . . . .	18
Formation of Feminines from Masculines . . . . .	19

	PAGE
On Number, and the formation of the Plural . . . . .	20
On Change or Inflection before Postpositions . . . . .	21
Cases, how formed . . . . .	23
Vocative, Interjections used with it . . . . .	24
Construction of Nouns, adopted from the Persian and Arabic . . . . .	25
Declension of Nouns . . . . .	26
Peculiarities in the Inflection of Numerals and some Nouns of Time . . . . .	29
Adjectives, declension of . . . . .	29
Ordinals of Number, how formed and declined . . . . .	31
Comparison of Adjectives, how expressed . . . . .	31
Use of the adjunct of similitude ل . . . . .	32

## CHAPTER IV.

On the Pronoun . . . . .	33
Declension and use of Pronouns . . . . .	33
Varieties in Declension and peculiarities in construction to which Pronouns are liable . . . . .	37
Composition of Pronouns . . . . .	38

## CHAPTER V.

On the Verb . . . . .	39
The Imperative in the second person singular, or the Root . . . . .	39
The Infinitive, how formed and declined . . . . .	39
The Past Participle . . . . .	40
The Present Participle . . . . .	41
The Past Conjunctive Participle . . . . .	42
The Past Tenses; namely, the past indefinite, the pluperfect or past past, the past definite or past present, the past future, and the past conditional or optative . . . . .	42
The Present Tenses; namely, the present indefinite, the imperfect or present past, the present definite or present present, and the present future . . . . .	45

# INDEX TO THE CONTENTS.

xi

PAGE

Future Tenses . . . . .	46
The Imperative . . . . .	47
Respectful or Precative forms of the Future and Imperative . . . . .	48
Transitive and Causal Verbs, how formed . . . . .	49
Compound Verbs, how formed . . . . .	50
Derivative Verbs, how obtained . . . . .	53
Passive sense of a Verb, how denoted . . . . .	53
Synopsis of additions to the root to form the Infinitive, Participles, and Indefinite Tenses . . . . .	54
Auxiliaries used in forming the Definite Tenses of Verbs . . . . .	55
The Substantive Verb . . . . .	55
Conjugation of the Verb <i>جا go</i> . . . . .	56
Conjugation of the Verb <i>هو be, become</i> . . . . .	61
Conjugation of a regular Intransitive Verb . . . . .	65
Conjugation of a Transitive or Causal Verb in the active and passive voices . . . . .	69

## CHAPTER VI.

On Indeclinable Words . . . . .	79
Postpositions and Prepositions . . . . .	79
Adverbs . . . . .	82
Conjunctions . . . . .	87
Interjections . . . . .	88

## CHAPTER VII.

On the Numerals . . . . .	89
The Cardinals, with the Arabic and Indian Figures . . . . .	89
Arabic letters, how adopted to represent numbers . . . . .	92
The Ordinals, and how formed . . . . .	93
The Aggregate or Collective Numbers . . . . .	93

	PAGE
The Distributives, the Proportionals, and the Reduplicatives . . . . .	93
The Fractionals . . . . .	94

## CHAPTER VIII.

On the formation of Derivatives . . . . .	95
Abstract Nouns, how formed . . . . .	95
Noun, denoting the Agent, how formed . . . . .	97
Local and Instrumental Nouns, how derived . . . . .	99
Diminutive Nouns, how obtained . . . . .	101
Adjectives, how formed from Substantives . . . . .	102
Adjectives of Intensity, how obtained . . . . .	104
Adjectives and Adverbs, formed from Pronouns . . . . .	105

## CHAPTER IX.

On the Syntax . . . . .	105
The usual arrangement of words in a sentence . . . . .	105
Regimen of Nouns of various genders . . . . .	106
Construction of Nouns, and extraordinary uses of the Postpositions Ꝛ, &c. . . . .	106
Cases used with the Verb. Postpositions often understood . . . . .	107
Construction of Postpositions, and of words used postpositively . . . . .	108
What Postpositions are more usual and polite than others of a similar meaning . . . . .	109
Construction of Adjectives with their Substantives . . . . .	109
With numerals a singular Noun generally preferred . . . . .	109
The personal Pronouns, when omitted and how placed. The ellip- tical use of the feminine genitive of a Pronoun, &c. . . . .	109
Precedence of the first person. Idiomatical way of relating the words of a third person . . . . .	110
The second Personal Pronoun, how used. Terms of respect adopted for it, and of humility for the first person . . . . .	110

# INDEX TO THE CONTENTS.

xiii

PAGE

Uses of the Pronouns <b>وہ</b> and <b>یہ</b> . . . . .	111
Uses of the Pronoun <b>آپ</b> . . . . .	112
Adjuncts to the Pronouns, &c. to denote peculiarity, &c. . . . .	112
Peculiar uses of the Interrogatives . . . . .	113
Peculiar Uses of the Relative and Correlative . . . . .	114
Peculiar uses of <b>کون</b> and <b>کچھ</b> . . . . .	114
Concord of the Verb with its governing Noun ; and the construction with <b>نی</b> . . . . .	114
Infinitive or Gerund ; peculiarities in the use of it . . . . .	116
Past and Present Participles ; peculiar uses of them . . . . .	116
Past Indefinite Tense used at times in a present or future sense . . . . .	118
Present Tense used in the sense of the future . . . . .	118
Indefinite Future or Aorist ; peculiar uses of it . . . . .	118
Adverbs of Negation, how used . . . . .	119
The Conjunctions <b>کہ</b> and <b>جو</b> in what senses used . . . . .	119
The Conjunction <b>اور</b> or <b>او</b> or <b>و</b> how used . . . . .	120
The Conjunctions <b>اگر</b> and <b>جو</b> to be answered by <b>پس</b> or <b>تو</b> . . . . .	121
Uses of <b>جون</b> or <b>جیون</b> and their correlatives <b>تون</b> or <b>تیون</b> . . . . .	121
Affirmation or assent, how expressed . . . . .	121
The residence of any one, how denoted . . . . .	121
Words of similar meaning or of like sound used together . . . . .	122
Appellations of Honour attributed to different classes of men . . . . .	123
Days of the Week and Names of the Months . . . . .	124
Short sentences in the Roman, Persian, and Nāgarī characters . . . . .	125
A short story in the Nāgarī and Persian characters, followed by a close translation into English . . . . .	130



## A GRAMMAR OF THE DAKHINI.

	PAGE
On the Noun : substantive or adjective, masculine or feminine . . . . .	136
On Number and the formation of the Plural . . . . .	137
On change or inflection before Postpositions . . . . .	138
On the formation of the Plural from the Singular . . . . .	139
Cases, how formed . . . . .	139
Construction of certain Hindi, Arabic, or Persian Nouns . . . . .	141
Vocative Case, how denoted . . . . .	141
Declension of Nouns . . . . .	141
Adjectives, declension of . . . . .	143
Pronouns . . . . .	144
The Verb . . . . .	150
Root, Infinitive, Past Participle . . . . .	150
Present Participle, Past Conjunctive Participle, and Past Indefinite Tense . . . . .	152
Pluperfect, Past Definite, and Past Future . . . . .	153
Past Conditional, Present Tenses, and Imperfect . . . . .	154
Future Indefinite or Aorist . . . . .	154
Imperative . . . . .	156
Transitive and Causal Verbs, how formed . . . . .	157
Compound Verbs, how formed . . . . .	158
Derivative Verbs, how obtained . . . . .	160
Auxiliaries used in forming the Definite Tenses of Verbs . . . . .	160

# INDEX TO THE CONTENTS

xv  
PAGE

Conjugation of the Verb <i>ه</i> <i>be, become</i> . . . . .	162
Conjugation of a Regular Transitive Verb, active voice, masculine gender	166
Passive Voice for the masculine gender . . . . .	171
Feminines in Verbs, how formed . . . . .	175
Numerals, cardinals . . . . .	176
———, ordinals . . . . .	179
———, fractionals . . . . .	179
Derivative Nouns, how obtained . . . . .	180
Verbal and abstract nouns, how formed . . . . .	180
Noun denoting the agent . . . . .	181
Noun denoting the person or thing acted upon . . . . .	181
Noun denoting the actual or present state of the agent . . . . .	181
Noun of place . . . . .	181
Noun of instrument . . . . .	182
Noun of diminution . . . . .	182
Noun of description or quality . . . . .	182
On the Syntax . . . . .	183
The usual construction of sentences. Use of Postpositions . . . . .	183
Construction of Nouns with Numerals . . . . .	183
The demonstrative, relative, and correlative Pronouns, how used . . . . .	184
The Verb, how usually and occasionally constructed . . . . .	185
Past Conjunctive Participle, how adopted to connect sentences . . . . .	185
The affix of Identity or Peculiarity, how often used . . . . .	186
Words often idiomatically repeated . . . . .	186
Changes of letters occasionally as well as prolongation and elision . . . . .	187
Appellatives to the names of different sects or classes of men . . . . .	187
A short Story in the Persian characters, followed by a literal Reading as well as a verbal and a free Translation into English . . . . .	188

# CORRECTIONS.

Page	Line				
14	12	for	کے	read	کے
17	3	—	قائِل	—	قائِل
20	2	—	ہرِنی	—	ہرِنی
24	25	—	توڑی	—	توڑی
24	25	—	(torī)	—	(torī)
28	6	—	بیٹی	—	بیٹی
31	12	—	(wīn)	—	(wīn)
62	11	—	ہور	—	ہون
87	last	—	پس	—	پس
91	9	—	پینستھ	—	پینستھ
99	2	—	دغل	—	دغا
113	last	—	راپی	—	راپی
116	1	—	egg-plan	—	egg-plant
146	last	—	اُن	—	اُن
154	17	—	10	—	108
156	12	—	گُدرِیگا	—	گُدرِیگا
156	12	—	گُدر	—	گُدر
186	13	—	ایچ	—	ایچ



## سوال حسیم

تو شعر یا رجب ان غریب شهریم      وطن گذشته چنان مان بهر تویم  
 ز لطف بر سپه ما دست حق منی      که پا چال حوادث ز تاب حسرت تویم  
 او سر باید که محبت غفلت بلند دارد و کمال نبرد که مرتبه اصفیای ما را میسر نیست  
 چه رحمت حق مستطیع نیست      مان کمو مارا بابت شسته باریت با لریا  
 کار ما دشواریست      باید که بدوام عبادت و کثرت تلاوت و ضبط  
 قات بذکر حق و مطالعه کتب نافعه مثل کمبای سعادت و غیر آن  
 اشتغال نماید و در همه کار عتقاد برافزاید کار کند و من توکل  
 عَلَى اللَّهِ فَحَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا



ماست مج در مرشش مضطرب مع  
 متق باک بل هم من مو مجر بلا می

ماست مج در مرشش مضطرب مع  
 متق باک بل هم من مو مجر بلا می

اجد بنو رطی کلین قص قششت شی ضطع لا  
 البعد المذنب الفقیر عید ایدینشی رین غص ذوب





ع  
ماعت عجد عرس عش عص عط عع  
ع  
عق عمك عل عم عن عب عمر علا عی

ما فت فج مد فر ورس شس وض ط مع  
فتق فاك فل فم فو فح فحسن فلا في

ماکتی کج کہ لکرس شش کضط کف  
بق کک کل کم کب کک کک کک کک



سایست سچ شد سرش شش شط سح  
 سق سگ سمل سمن شوشه سلاسی

صا صت صج صد صر صش صط صع  
 صق صک صمل صمن صوشه صلاسی

طا طت طج طد طر طش طط طع  
 طق طک طمل طمن طوشه طلاطی



1  
سج دوزش شیطا  
ق ک ل م ن و ه ه ل ا ا ی

ب است ج بد بر شش ا ط ا  
ب ک ب ل م ن و ه ه ل ا ا ی

ج است ج ج ع ع شش ح ح ح  
ح ک ب ل م ن و ه ه ل ا ا ی

A

G R A M M A R

OF THE

HINDŪSTĀNĪ LANGUAGE.

CHAPTER I.

*The Alphabets and Orthographical Marks.*

THE dialect most generally used in India, especially among the Muhammadan inhabitants, the officers of government and the military, is called *Urdū* (camp), or *Urdū zabān* (camp-language), which seem to have been its first and most appropriate appellations: but it is also termed *Rekhta* (scattered), on account of the variety of languages interspersed in it; though this name is said to be more peculiarly applied to poetic compositions, formed, in the language here treated of, agreeably to the style and metre of the Persians: from the regions in which it has become current, it is moreover called *Hindī* and *Hindūstānī*. The groundwork of it ap-

pears to be the Hindavī, formerly prevalent in the extensive empire of which Cānoj was the capital;\* or, the existing dialect of the district of *Braj*, called *Braj Bhākhā*. With the previous language of the country, however, freely altered in many respects to suit their idiom, the Musalman invaders and rulers incorporated a great number of Persian, Arabic, Turkish, and other words; thus forming the modern Hindūs-tānī. Such being the various sources whence it is derived, it is found written in the Persian or Arabic, as well as in the Devanāgarī, or proper Indian, characters. These two alphabets will, therefore, now be given in the first place, together with the subsidiary marks or signs adopted in the use of them.

---

\* See Mr. Colebrooke's Dissertation on the Sanskrit and Prākṛit Languages, in the seventh volume of the Asiatic Researches.

## PERSIAN ALPHABET.\*

Names of the Letters.	• Letters.	In Roman letters usually denoted by	Names of the Letters.	Letters.	In Roman letters usually denoted by
اَلِف <i>alif</i>	ا	<i>a, ā, i, u</i>	صَاد <i>ṣād</i>	ص	<i>ṣ</i>
بِی <i>be</i>	ب	<i>b</i>	ضَاد <i>ẓād</i>	ض	<i>ẓ</i>
پِی <i>pe</i>	پ	<i>p</i>	طَوِی <i>ṭoe</i>	ط	<i>ṭ</i>
تِی <i>te</i>	ت	<i>t</i>	ظَوِی <i>ẓoe</i>	ظ	<i>ẓ</i>
ثِی <i>ṭe</i>	ث	<i>ṭ</i>	عَیْن <i>āin</i>	ع	<i>ā, ā, ī, ū, ḡc.</i>
جِی <i>jīm</i>	ج	<i>j</i>	غَیْن <i>ghain</i>	غ	<i>gh</i>
چِی <i>che</i>	چ	<i>ch</i>	فِی <i>fe</i>	ف	<i>f</i>
حِی <i>he†</i>	ح	<i>h</i>	كَاف <i>kāf</i>	ق	<i>k</i>
خِی <i>khe</i>	خ	<i>kh</i>	كَاف <i>kāf</i>	ک	<i>k</i>
دَال <i>dāl</i>	د	<i>d</i>	گاف <i>gāf</i>	گ	<i>g</i>
ذَال <i>zāl</i>	ذ	<i>z</i>	لَام <i>lām</i>	ل	<i>l</i>
رِی <i>re</i>	ر	<i>r</i>	مِیْم <i>mīm</i>	م	<i>m</i>
زِی <i>ze</i>	ز	<i>z</i>	نُون <i>nūn</i>	ن	<i>n</i>
زِی <i>zhe</i>	ژ	<i>zh</i>	وَآو <i>wāo</i>	و	<i>w, v, ū, o, au, ḡc.</i>
سِیْن <i>sīn</i>	س	<i>s</i>	هَی <i>he†</i>	ه	<i>h</i>
شِیْن <i>shīn</i>	ش	<i>sh</i>	یِی <i>ye</i>	ی	<i>y, ī, e, ai, ḡc.</i>

\* The characters of this alphabet are read from right to left.

† Called by way of discrimination *حَایِ حَطِیّ* (*hā-i-huṭṭī*) as the other

‡ *he* is termed *هَایِ هَوَز* (*hā-i-hawwaz*) or *هَایِ مَدَوَر* (*hā-i-mudawwara*).





To these may be added the Arabic تَنْوِين (*tanwīn*)\* formed, in writing, by doubling the vowel with which the word terminates, and subjoining *alif* if that vowel happens to be *fat'ha*; so, خُصُوصٌ (*khushūṣun*) خُصُوصِ (*khushūṣin*) خُصُوصَا (*khushūṣan*) *particularity, particularly*: the vowel in such cases taking after it the sound of ن (*nūn*), from which letter the term is derived.

Most of the characters in the Persian alphabet admit of some change in appearance when combined with each other; the *dāmans* or final curves of many, and the appendant line of

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\* Of the terms here used, پیش and زیر and زیر are Persian words, the rest are Arabic. زیر *above* and زیر *under* are given as names to the vowels from their respective positions: پیش *before*, on account either of its being placed a little before the consonant which it follows in utterance, or of its being sounded at the forepart of the mouth: فَتْحَةٌ *opening*, because the vowel is pronounced with the mouth open: كَسْرٌ or كَسْرَةٌ *breaking*, because the voice is broken, as it were, in the enunciation: ضَمٌّ or ضَمَّةٌ *contraction*, from the manner in which the lips are drawn together: هَمْزٌ *compression*, as it is uttered with a slight compression of the throat: جَزْمٌ *amputation*, because the letter over which it is placed is severed from the following in pronunciation: مَدٌّ or مَدَّةٌ *extension*, because it prolongs the enunciation of a letter: تَشْدِيدٌ *corroboration*, as it doubles the power of a letter: وُصْلٌ *conjunction*, from its joining together words: تَنْوِينٌ *nūnation*, or addition of the sound of the letter ن (*nūn*).

the *mīm*, being omitted before a subsequent letter in the same word: the characters ا, ز, ر, د and و, however, admit not of curtailment in any shape, or of having any letter subjoined to them, except occasionally in the broken or running hand; and the usual compounds ک (*kā*), گ (*gā*), ل or لا (*lā*), and ه (*hā*), might arrest the progress of the learner, were they not here submitted to his observation.

## THE DEVANAGARĪ ALPHABET.\*

### VOWELS.

अ *a*, आ *ā*; इ *i*, ई *ī*; उ *u*, ऊ *ū*; ए *ri*, ऐ *rī*;  
 ऋ *ri*, ॠ *rī*; ए *e*, ऐ *ai*; ओ *o*, औ *au*;  
 ण, न, or म; : *ah* (final *h* silent) or *a*.

### CONSONANTS.

क <i>ka</i> ,	ख <i>kha</i> ;	ग <i>ga</i> ,	घ <i>gha</i> ;	ङ <i>nga</i> .†
च <i>cha</i> ,	छ <i>chha</i> ;	ज <i>ja</i> ,	झ <i>jha</i> ;	ञ <i>nya</i> .†
ट <i>ṭa</i> ,	ठ <i>ṭha</i> ;	ड <i>ḍa</i> ,‡	ढ <i>ḍha</i> ,‡	ण <i>ṇa</i> .
त <i>ta</i> ,	थ <i>tha</i> ;	द <i>da</i> ,	ध <i>dha</i> ;	न <i>na</i> .
प <i>pa</i> ,	फ <i>pha</i> ;	ब <i>ba</i> ,	भ <i>bha</i> ;	म <i>ma</i> .
य <i>ya</i> ,	र <i>ra</i> ,	ल <i>la</i> ,	व <i>va</i> .	
श <i>ṣa</i> ,‡	ष <i>ṣha</i> ,‡	स <i>sa</i> ,	ह <i>ha</i> .	क्ष <i>kṣha</i> .‡

\* Read from left to right. † Each is the nasal of its particular class.

; ड and ढ are frequently pronounced rather as *ṛa* and *ṛha* by reverting the tip

The above forms of the vowels are always used when alone or at the beginning of a syllable ; after consonants, however, there is no character for अ, and the rest are denoted by the following letters :—

ॠ ā; ॡ i, ॢ ī; ॣ u, । ū; ॥ ri, ० rī; ॡ ri, ॡ rī;  
॥ e, ॥ ai; ० o, ० au.

- Though, in repeating the alphabet, it is usual to say *a, ā, i, ī, &c. ka, kha, ga, gha, &c.* simply, as noted above ; yet, in naming the letters, कारः (*kāra*) or कार (*kār*) is generally added to the sound of each : so, अकार (*akār*) the letter अ, ककार (*kakār*) the letter क ; but the mark for a silent nasal is called अनुस्वारः (*anuswāra*), as ः (final *h* silent) is termed विसर्गः (*visarga*).

When standing alone or commencing a syllable, and when following a consonant in composition, the vowels are thus used :—

अक	आका	इकि	ईकी	उकु	ऊकु	रिक्कि	रिक्की	रुक्कि	रुक्की
<i>aku</i>	<i>ākā</i>	<i>iki</i>	<i>īkī</i>	<i>uku</i>	<i>ūkū</i>	<i>rikṛi</i>	<i>rīkṛī</i>	<i>rukṛi</i>	<i>rūkṛī</i>
एके ऐके ओको औकी									
<i>eke aikai oko aukau.</i>									

of the tongue to the palate ; and to denote this variation, a point may be subscribed ; as र॑ *ra*, र॒ *rha*. य may be considered a guttural sibilant, having reference to the two first series of consonants above ; in its transition through European dialects generally becoming *c* or *k* ; as Latin *centum*, Greek *hekaton*, Sanskrit *śatam* : it is also often adopted to represent the Arabic ش (*shin*) : य is sometimes sounded as *ḥa* ; and य as *chha*.

The vowel **अ** is never written, except at the beginning of a word; and its sound is inherent in all open consonants, which no other vowel follows, or which have no mark called *virāma* (rest) appended, as in **क**. But if two or more consonants meet together, without the intervention of any vowel in the pronunciation, they should coalesce and become one compound character. Such compounds are formed in various ways; either, by placing the body of the subsequent consonant under the first; by blending them together, in some particular instances; or, most commonly, by arranging them in their usual order, yet so that their bodies as well as heads may be in contact, the perpendicular stroke being omitted in every letter, that when used alone requires it, except in the last; so, **कल** *kl*, **द्ध** *ddh*, **स्म्य** *sm̐y*: some consonants, however, retain the upright stroke though another be subjoined, as **क्य** *ky*, **फ्य** *phy*; and in a few of the compounds, little or no resemblance appears to the simple letters; as in **ज्** *jn*, **क्ष** *ks̐h*; and the letter **र** when immediately following a consonant takes a peculiar form beneath it, as **क्र** *kr*, **द्र** *dr*; but when in the middle of a word it is immediately followed by a consonant, it is placed above in the shape <sup>ॠ</sup> as **र्क** *rk*, **र्ग** *rg*; and this letter is in grammars generally called **रेफ** (*reph* or *repha*).

Other compounds of most frequent use are the following:—

<b>क</b>	<b>ख</b>	<b>क्य</b>	<b>क्त</b>	<b>कन</b>	<b>कम</b>	<b>क्य</b>	<b>कल</b>	<b>कव</b>	<b>कस</b>	<b>कहु</b>	<b>कहू</b>	<b>कह्व</b>	<b>ग</b>	<b>गद</b>	<b>ग</b>	<b>गम</b>
<i>kṛi</i>	<i>kk</i>	<i>kkh</i>	<i>kt</i>	<i>kn</i>	<i>km</i>	<i>ky</i>	<i>kl</i>	<i>kw</i>	<i>ks</i>	<i>khu</i>	<i>khū</i>	<i>khv</i>	<i>gg</i>	<i>gd</i>	<i>gn</i>	<i>gm</i>



स्व स्म स्य स्र स्ल स्व स्स ऊ ऊ ह ह ङ ङ छ छ झ झ  
*sb sm sy sr sl sw ss hu hū hṛi hṛī hṇ hn hm hy hr hl*  
 क कन कम क्य  
*hw kṣhṇ kṣhm or chhm kshy*

To denote, moreover, such Arabic or Persian letters as have no exact correspondents in the Nāgarī alphabet, the following characters, being the letters which approach nearest in pronunciation, are commonly used in writing this language; and, though not the practice of the people of India, points may be adopted beneath the letters in such cases, to show the extraordinary use made of them : thus,

स for ث	त for ط
ह — ح	ज — ظ
ख — خ	अ — ع
ज — ذ	ग — غ
ज — ز	फ — ف
ज — ژ	क — ق
स — ص	! (final) ٱ (alif-i-maḡṣūra).
ज — ض	न for ' (tanwīn).

A single stroke thus † is used at the end of a hemistich, and a double one thus †† at the end of a distich, as well as on other occasions, to mark the divisions in composition.

## CHAPTER II.

### *On Pronunciation.*

ا *a*: According to the orthography of the Arabs, initial *alif* (ا) has no sound but that of its accompanying vowel, which, in this case, is *fat'ha* (ˆ); and, as pronounced in Hindūstān, it resembles the English *u* in *up*, *fun*, or the French *e* in *le*.

آ *ā*, like *a* in *all*, or *aw* in *bawl*; being the foregoing letter prolonged in sound.

ي *i*, as *i* in *fin*, being the power of the vowel *kasr* (.) merely in the Arabic character.

ئي *ī*, as *ee* in *peer*; being the last doubled in sound.

و *u*, like *oo* in *wool*; or as *u* in *pull*, *full*; being the power of the Arabic vowel *zamm* (ˆ) simply.

و *ū*, as the last prolonged in utterance; or, as *oo* in *cool*, *fool*.

ي *e*, as *ai* in *pair* or *a* in *fate*. This is the sound of *yā-i-maj'hūl*, apparently so termed because not known in the Arabic; and, though of frequent occurrence in the Persian language, it has no peculiar mark or character to distinguish it.

اي *ai*, like *i* in *dire*, *bite*, or *ei* in *height*; being, in Arabic, a compound of *fat'ha* and *ye quiescent*.

و *o*, as *o* in *bone*; being the power of *wāw-i-maj'hūl*, so termed because unknown in Arabic; and, though of frequent



occurrence in the Persian language, it has no distinctive character or mark in the Persi-Arabic orthography.

اُ اَوِ *au*, like the German *au*, or the English *ou* in *our*; being, in Arabic, a compound of *fat'ha* and *wāo* quiescent.

ب *b*, as the English *b*.

भ *bh*, as *b* with an aspiration, sensibly expressed, yet closely as one individual letter.

प *p*, as the English *p*.

फ *ph*, as *p* with an aspiration, sensibly though closely expressed as one letter only.

ت *t*, as in *tube* nearly; being uttered softly by applying the tip of the tongue to the roots of the front upper teeth.

थ *th*, like the last, sensibly aspirated, yet closely as one individual letter.

ट *ṭ*, as *t* uttered by reverting the point of the tongue on the palate, and sounding the letter up in the head. This *ṭ* and the *ḍ* following are pronounced by turning and striking the tip of the tongue higher on the palate than in uttering the English letters of these forms; whilst the त (त) and द (द) are prolated with the point of the tongue on the roots of the front upper teeth.

ठ *ṭh*, as *ṭ* with an aspiration, sensibly but closely expressed as one letter.

स *s*, as *s* in *sin* by the Indians; but by the Arabs more like *th* in *this*.

ज *j*, as *j* in *judge*.

झ *jh*, as *j* with an aspiration sensibly uttered together.

च ch, as *ch* in *church*.

छ chh, as *ch* with an aspiration sensibly expressed together.

च़ chḥ, as the last described.

ह h, as *h* forcibly expressed.

ख kh, a peculiar guttural sound formed with a slight tremulous motion of the throat, like the Scottish *gh* or the German *ch*.

द d, as *d* in *dew* nearly; being softly uttered by applying the tip of the tongue to the roots of the front upper teeth.

ध dh, as *d* with an aspiration sensibly yet closely expressed as one letter.

ड ḍ, as *d* in *dull* nearly; but this letter, like the *ṭ* preceding, must be uttered by striking the tip of the tongue on the palate: see under ट ṭ ṭ.

ढ ḍh, as *ḍ* with an aspiration sensibly uttered together.

ज z, like *z* in *zeal* by the Indians; but by the Arabs as *dh*.

र r, as *r* fully sounded with the tongue vibrating on the palate; or, as in the French *amour*.

रि ri, as *ri* in the English word *river*.

रि़ ri, as the last prolonged in sound.

ऱ ṛ, as *r* pronounced with the point of the tongue reverted on the palate, like as in uttering ट ṭ or ड ḍ.

रह rh, as the last, aspirated.

ज z, as *z* in *zeal*.

ज़ s, as *s* in the English word *pleasure*; or, as the French *j* in *jour*, &c.

س *s*, as *s* in *sin*.

ش *sh*, as *sh* in *shine*.

ص *s*, as *s* in *sin* by the Indians.

ض *z*, as *z* in *zeal* by the Indians.

ط *t*, as *t* in *tub* nearly by the Indians.

ظ *z*, as *z* in *zeal* by the Indians.

ع *ā*, this letter, with the Arabs, is a guttural consonant<sup>a</sup> of peculiar utterance; by the Indians, however, it is often but very slightly if at all pronounced; and the mere vowel used with it is noted, in the Nāgarī character, when it exists at the beginning of a syllable; so, in that character, for ع, *ā* may be adopted; for عا, *āa*; for عي, *āi*; for عو, *āu*; for عي, *āi*; for عو, *āu*; for عو, *āu*; for عو, *āu*.\*

غ *gh*, as *g* uttered in a peculiar manner deeply from the throat, much like the Northumbrian *r*; or, as the sound *gha*, *gha*, *gha*, formed in gargling.

ف *f*, as *f* in *fin*.

ق *k*, as *k* uttered with the root of the tongue pressed back on the throat, so as to check the voice gently and to occasion a clinking sound.

ك *k*, as *k* in *king*.

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\* In the Roman characters, following the practice of Meninski, the letter ع when initial in a syllable is here represented by a small form of itself written over its subsequent vowel; and when in the middle or at the end of a syllable, by the same mark placed after the vowel which goes before in pronunciation; so, عَقَل *ākl*, مَعَ *mā*.

क ख *kh*, as *k* with an aspiration sensibly expressed.

घ ङ *kh*, as the last described.

ग ग *g*, as *g* in *give*.

घ ङ *gh*, as *g* with an aspiration sensibly expressed.

ल ल *l*, as the English *l*.

म म *m*, as the English *m*.

न न *n*, as the English *n*.

ॠ or ॡ *ñ*, a slight nasal sound, rather stronger than that of the French in *bon*: but, by the Nāgarī character any nasal, when silent, may be represented.

ॠ or ॡ ण *ñ* or *ng*, like the nasal last noted; or, as *ng* in *king*. This and the two next following letters are the nasals, according to the Indian orthography, before the consonants of their respective classes; but in writing the Hindustani, they are generally denoted by the characters last before described, and pronounced as such.

ॠ or ॡ ञ *ñ* or *ny*, uttered nearly as the last preceding; or, more properly, by pressing the whole breadth of the tongue into the hollow of the palate, the tip turned downwards, and by forcing the sound through the nose with the mouth open: something like *gn* in the French *digne*.

ॠ or ॡ ण *ṇ*, as *n* sounded with the point of the tongue reverted to the palate.

व व *v* or *w*, as *v* or *w* in English; or rather a sound between them; in the Arabic characters, however, this letter subsequent to *fat'ha*, becomes *au*; to *zamm*, *ū*; and when *maj'hūl*, it is sounded *o* as before noticed. But in some

Persian words, و (*wāo*) though written is omitted in pronunciation, a slight sound of *zamm* (') only being imparted by it; as خواب (*khwāb*) *sleep*, خوش (*khush*) *pleasant*. When thus used, it is called واو معدوله (*wāw-i-mā'dūla*) *the passed by wāo*; and may in the Nāgarī characters, if the و is actually written, be distinguished by a point underneath, as well as in the Roman, so व ष or ॷ.

ه h, as h in the English *horse*, *house*: when final, however, in Indian and Persian words, this letter is sometimes but very slightly if at all sounded, being then termed هائي مخفي (*hā-i-mukhtafī*) *concealed he*, in Arabic; in which case, it may be denoted by : (*visarga*) in the Nāgarī character, and may be omitted in the Roman.\*

ي y, as y in the English *yoke*, *your*; in the Arabic character, however, this letter becomes, together with the preceding vowel, if *fat'ha*, *ai*; if *kasr*, *i*; and, if it is *maj'hūl*, it is sounded *e*, as noticed above. When, moreover, in some Arabic words, a *ye* final is preceded by *fat'ha*, it is then called الف مقصورة (*alif-i-maḥṣūra*) *abbreviated or restricted alif*; and being pronounced as *alif*, it may be denoted in the Nāgarī and Roman characters thus ! ā or a, and sounded as these letters; so تَعَالَى (ta'ālā); but when joined in pronunciation to a following word, it has the power of *fat'ha* only, as, عَلِيٍّ أَصْبَحَ

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\* At the end of certain Arabic words this letter may be found written with two points above it, when it takes the sound of ت; so, in خُلاصة الهند (*khulāṣatu-l-hind*.)

(*āla-ṣ-ṣabāḥ*). In certain Arabic active participles, as well as in some Persian words, too, the letter ي immediately following an *alif* takes the sound of *ʾ* or *kasr* only ; so, in كَائِل كَاهِل (kā'il) and in آزمایش آज़ْمَا'یْش (*āzmā'ish*).

अ॒न॒ <i>an</i> , इ॒न॒ <i>in</i> , उ॒न॒ <i>un</i> ,	{ as the respective vowels with the sound of (न) superadded.
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We may further remark that, in certain Arabic words, ʾ (*alif*) is sounded though not written ; and, in some instances, it is represented by another letter ; but in such cases, the actual sound had best be attended to in the Nāgarī and Roman characters : so, الله अल्लाह (*allāh*) *god*, صلاة صَلَاة (*salāt*) *prayer*.

### CHAPTER III.

#### *On the Noun.*

1. THE Arabic term اِسْم (*ism*) *name, noun*, is applied by the Muhammadans not only to *nouns substantive, nouns adjective, and nouns of number*, but to the *pronouns* as well as to the *past and present participles* : for Europeans, however, the divisions and terms of grammar to which they are accustomed may prove most convenient, and will therefore be here generally adopted.

2. Nouns may be divided into primitive and derivative, substantive and adjective, as well as into masculine and feminine. Those which apparently proceed from no other word in the language, are *primitive*; but, on the contrary, such as spring from verbs or other nouns, may be termed *derivative*. A noun substantive is the name of a thing, whether real or imaginary: an adjective is a word attributive of some quality or distinction to the substantive with which it is used. Thus **گھوڑا** (*ghorā*) a horse, is a primitive noun substantive, and **اچھا** (*achchhā*) good, an adjective of the same description; but **بولی** (*bolī*) speech is derivative from **بول** *speak*, as **ہندی** (*hindī*) Indian, is from **ہند** *India*.

3. With respect to gender, some nouns may be discriminated by the well-known sex of the beings to which they are applied; as **جورو** (*jurū*) a wife, **خضم** (*khaṣam*) a husband: in others, the finals **ا** (*a*) **ان** (*ān*) frequently denote masculines; as, **ی** (*ī*) **ین** (*īn*) **ت** (*t*) **ش** (*sh*) **ن** (*n*) do feminines: but most pure Sanskrit and Arabic nouns ending in **ا** (*ā*) and some of the latter tongue terminating in **ا** (*a*) are feminine. As to the letters of the Persian alphabet, the names of **د ز ژ ط** **ح خ د ذ ر ز** **ب پ ت ث** **ف** are feminine, and those of the rest are masculine. Arabic verbal nouns of the form **تَفْعِيل** (*taf'īl*) are perhaps all feminine, except **تَعْوِیْذ** (*ta'wīz*) *fleeing to God for protection*, which is masculine.

¶ Rules, however, on the subject of gender are extremely vague in the Hindustani, and practice in the language must be appealed to as the only sure guide: for, though **پانی** (*pānī*)

*water*, گھی (*ghī*) *clarified butter*, دही (*dahī*) *curdled milk*, جی (*jī*) *life*, موتی (*motī*) *a pearl*, are some of the most common words terminating in ی (*i*) which are masculine,\* unless by nature; yet many ending in ت (*t*) ش (*sh*) or ن (*n*) are of that gender, and consequently exceptions to the foregoing remarks. آدمی (*ādmī*) and مانس (*mānus*) *a human being*, اسمعی (*asāmī*) *a client*, خدمتگار (*khidmatgār*) and نوکر (*naukar*) and چاکر (*chākar*) *a servant*, کافر (*kāfir*) *an infidel*, and the like, are naturally of both genders, because applicable to either sex; and some words, such as فکر (*fikr*) *care*, جان (*jān*) *life*, may be used indifferently as masculines or feminines.

4. Feminine nouns are obtained from masculines by changing the finals of the latter, if ا (*a*) یا (*yā*) ان (*ān*) یان (*yān*) or ی (*i*), to یین (*īn*) ان (*an*) or ین (*in*); as شہزادہ (*shah-zād*) *a princess*, from شہزادہ (*shah-zāda*) *a prince*; بیٹی (*beṭī*) *a daughter*, from بیٹا (*beṭā*) *a son*; پرانی (*parāyā*) from پرانی (*parāyī*) *foreign*; دسویں (*daswīn*) from دسوان (*daswān*) *tenth*; بائیں (*bā'īn*) from بائیں (*bāyān*) *left (not right)*; دھوبین (*dhobin*) *a washerwoman*, from دھوبی (*dhobī*) *a washerman*; دُلہن (*dulhan*) *a bride*, from دُلہا (*dūlhā*) *a bridegroom*: and if the last letter is any other vowel, or a consonant, the feminine is generally formed by the addi-

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\* In pure Sanskrit words, ی (for ई) *i* is a termination, not unusual, of masculine adjectives; so ग्यानी (*gyānī*) (for ज्ञानी) *wise*; and ی (*i*) is a very common final of derivative adjectives, whether applied to masculine or feminine nouns; as حرفی (*ḥarfī*) *literal*, from حرف.



tion of the abovementioned terminations, or of ا (ā) ني (nī) اِني (ānī) ين (yan) or اين (āyan); so هَرْنِي (harnī) a doe, from هَرَن (haran) a deer; نَايْكََا (nāyakā) the female of a نَايْكَ (nūyak) leader; مَوْرَنِي (mornī) a peahen, from مَوْر (mor) a peacock; مِهْتَرَانِي (mihtarānī) from مِهْتَر (mihtar) a sweeper; بَنِيَّانِي (banyāyan) the wife of a بَنِيَا (baniyā) shopkeeper; گُرُوْانِي (gurū'āyan) the wife of a گُرُوْ (gurū) religious preceptor. With Persian words, however, نَر (nar) is generally used to distinguish the male, and مَادَه (māda) the female; as, شِيَرِ نَر (sher-i-nar) a tiger, شِيَرِ مَادَه (sher-i-māda) a tigress; نَر گاو (nar gā'o) a bull, مَادَه گاو (māda gā'o) a cow: and the feminines of Arabic nouns are sometimes had, according to the idiom of that language, by subjoining ي (a) to the masculines; so مَلِكَة (malika) a queen, from مَلِك (malīk) a king.

5. In number, most nouns may be either singular or plural. The termination ي (a) or ا (ā) of masculines in the nominative singular becomes ي (e) in the same case of the plural; except the words خُدا God, اُمَرَا a noble or nobles, كَبِيْتَا a poet, مُلَا a doctor, رَاچَا\* a prince, لَلَا master, بابَا father, پَتَا father, مِيرِزَا a prince, سَوْدَا melancholy, گَدَا a beggar, پِيْشَوَا a leader, كَرْتَا maker, جَوْدَهَا a warrior, مَصْفَا pure, دَانَا liberal, دَانَا wise, پِيدَا produced, سُبْلِيْمَا sublime, آشْكَارَا evident, رُسُوْ disgraced, مِهْيَا prepared, پِيَا beloved, بِيْهَرْدَه absurd, which, with a very few more, chiefly proper names or adjectives, ending in ا (ā), as well as masculine

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\* This word is sometimes inflected; as, رَاچِي (rāje kī), رَاچِي كَا (rāje kī), رَاچُون كَا (rājoi kī).

nouns of all other terminations, are the same in the nominatives of both numbers. Feminine nouns, whose singular termination is ي (ī), assume ان (ān) for the nominative plural; and to other feminines ين (en) is added for the same purpose. So, پيالے *cups*, from پیالہ; لڑکے *boys*, from لڑکا; لڑکیاں *girls*, from لڑکی; کتابیں *books*, from کتاب.\*

¶ Nouns, however, borrowed from the Persian, are sometimes made plural, agreeable to the rules of that language, by the addition of ان (ān) †ا (hā) or جات (jāt) to the singular; as صوبجات *cupbearers*, from ساقی; سالها *years*, from سال; صوبجات *provinces*, from صوبہ. But Arabic nouns, also, frequently assume, in the plural, the various forms peculiar to the Arabic; of which the most common are like موجودات *beings*, from موجود; سلاطین *elements*, from عنصر; خبر *news*, from اخبار; ملوک *emperors*, from سلطان; علماء *the learned*, from علم; خطوط *letters*, from خط; انبیاء *prophets*, from نبي; and sometimes the Indian affix ون (on) is superadded to these plurals of the Arabs; as, احکامون instead of احکام from حکم *an order*.

6. Before postpositions, expressed or understood, masculine nouns, ending in ا (a) | (ā) or ان (ān), generally convert those

\* If the singular ends in the slight nasal termed *nūn-i-ghunna*, this letter is usually dropped before the terminations of the plural; as, بنیے (baniye) *traders*, from بنیان (baniyān); بھوین (bhau'en) *eyebrows*, from بھون (bhauñ).

† Words ending in ا called مَحْتَفِي change that letter to گ (gaf) before this plural termination; as, ماندگان (māndagān) from ماند (mānda) *tired, left*.

finals to ي (e) ي (e) or ين (en) respectively, in the singular ; and, if ي immediately precedes a final ا, the former is usually dropped in the inflection : but the words described in the preceding paragraph as exempt from change in the nominative plural, remain also uninflected in the singular. Masculines of other terminations, and all feminines, admit of no change in the singular. The inflections of the plural are denoted by the affix ون (on),\* except the vocative, in which it is usually و (o) : and before these terminations, masculine nouns that have converted ا (a) or ا (ā) to ي (e), as well as all feminines, drop the nominative sign ي (e) ان (ān) or ين (en), but other masculines remain entire. So بندے the slave's from بندہ, گھوڑی to the horse, پراي from پرايا of another, پانچوين سي from the fifth, بائیں to the left, واسطی خدا کی for the sake of God, راجا کی ليی on account of the prince, گھر میں in the house, بندوں میں among the slaves, گھوڑوں پر on horses, آگي داناؤں کی before the wise, پاس راجاؤں کی near princes, گھرن کی پیچھی behind the houses, لڑکیوں میں سي from among the girls, کتابوں کی بابت on the subject of books.

¶ Words of two syllables, moreover, the first of which has any short vowel, and the second (zabar), drop the latter when any termination beginning with a vowel is affixed ; so, برس a year becomes برسوں جگہ a place جگہوں : and on the contrary, nouns ending in ا (ā) unchangeable may assume ي (y) before

\* In the Braj dialect, however, ن or ن is added for this purpose ; as, دیوں کی دیو, God of gods ; نین تین from the eyes ; and, in Hindustani, such a word as پاؤں (pāū) a foot becomes پاؤن (pāūn), &c.

the affixes of the plural ; as *آي مائو* *O mothers* from *دوايون سي* *with medicines* from *دوا*.

7. To form the various cases, besides the nominative, in which nouns may be regarded, postpositions are generally used with them in their inflected states, if capable of inflection, as before explained : thus,

For the genitive, or relative case, *کي* or *کي* or *of*.

For the dative } or final case { *کي* or *کو* &c. *to, for, &c.*  
*تین* or *نین*

For the accusative } *کو* or *کي* &c.

For the { initial, } or *سین* or *سي* } *from, by, with, &c.*  
 ablative, or { instrumental, } *ستي* or *سون* }  
 { locative, } *په* or *پر* *on, at.*  
*مین* *in, among.*

Of these postpositions *کا* alone varies so as to agree with the noun which denotes the issue, attribute, or appendage of the genitive;\* and in the common construction of the language, this noun immediately follows the postposition : thus, before a masculine nominative singular *کا* (*kā*) is used, as *بندی کا گھوڑا* *the slave's horse* ; before a masculine singular acted upon by another postposition, or before a plural of the same gender in every case, *کي* (*ke*), as *بندی کی گھوڑی* *to the slave's horse*, *بندی کی گھوڑن کو* *to the slave's horses*, or *بندی کی گھوڑن کو* *to the slave's horses* ; and

\* To the classical scholar this particle may, perhaps, best be explained by representing it as the termination of an adjective, liable to inflection for the purpose of agreeing with the substantive to which it has reference. Something very similar occurs in the Sanskrit, from which this is apparently derived.

before a feminine noun in every case and number, *کي* (*kī*) is adopted, so *بندي کي گھوڙي* *the slave's mare*, or *گھوڙيان کي* *the slave's mares*.\*

¶ The rest of the postpositions admit not of change, and are used as *کي* *راجا* or *تین کي* *راجا* *to the prince or the prince*; *شہزادي سي* *from the prince*; *دروازي پر* *at the door*; *گھر مين* *in the house*; *اُس* *عرصي* *in that space of time*. But besides the postpositions above mentioned, there are many words adapted to a similar purpose; and as they are Hindi, Arabic, or Persian nouns governed by a simple postposition understood, they require according to the gender of those nouns, *کي* (*ke*) or *کي* (*kī*) before them, though in some instances *کي* (*ke*) may be at times omitted; as *اوپر کي* *در* or *در کي* *اوپر* *at the door*, *اُس کي* *پاس* or *پاس اُس* *near him*, *گھوڙي کي* *آگي* or *گھوڙي آگي* *before the horse*: and two or more of the simple postpositions even do not unfrequently occur together: so, *گھوڙي پر سي* *from on the horse*, *اُس کي* *تین کو مارا* *he beat him*, *گھر مين سي* *from within the house*.

8. The vocative may be the same as the nominative, or it may be denoted by any of the signs *اي* (*ai*) *هي* (*he*) *او* (*o*) *آي* (*ai*) *ابي* (*abe*) *يا* (*yā*) or *اري* (*are*) before the noun in its inflected state, if singular and capable of inflection; but the usual termination of this case in the plural is *و* (*o*) as before noticed: it may likewise be expressed by *هوت* (*hot*) *ري* (*re*) or *بي* (*be*) sub-

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\* *لگت* (*lag*), *تلاگت* (*talag*, or *dakh*), *تلاک* (*talak*, or *dakh*), *تگت* (*tag*, or *dakh*), *تک* (*tak*, or *dakh*), *گھر تک* (*torī*), *to*, *up to*, are also much used as simple postpositive words; so *گھر تک* *up to the house*.

joined to the noun ; but اری (*are*) becomes اری (*ari*), and ری (*re*) becomes ری (*ri*) if used with a feminine : these two signs, moreover, whether masculine or feminine, are generally used in a disrespectful or contemptuous sense, and بی (*be*) as well as ابي (*abe*) are perhaps always so applied. Thus, بیٹا or بیٹی *O son !* اری رتبی *O friend !* اری آدمی *holla fellow !* اری رتبی *O woman !* یارو or یارو *O friends !\**

9. As a great many foreign words are adopted into the Hindustani, so the construction and prepositions peculiar to other languages are sometimes introduced. Thus, to shew the connexion between two substantives, or a substantive and its following adjective, the Persian *izāfat* may be used ; and it is denoted, if actually written, after a consonant by ز (*zer* or *kasr*), as in pronunciation it takes the sound of that vowel ; subsequent, however, to words ending in ه (*he*) silent, called *hā-i-mukhtafī*, or in ی (*ye*), it is generally signified by ' (*hamza*) ; but when ا (*alif*) or و (*wāo*) precedes, ی (*ye*) must be employed : so, مشیر خاص شاه *privy counsellor of the king*, بنده خدا *servant of God*, هوای خوب *good air*. When, moreover, two Arabic substantives come together, or a substantive is followed by its adjective in the Arabic construction, the latter of the two words takes the article ال and they are united in pronunciation, the sign *wasl*, before explained, being either written or understood ;

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\* In poetry, after the manner of the Persians, the vocative is often formed by affixing آ (*ā*) ; as, دل آ *O heart !* ساقیا *O cupbearer !*

as, *طَالِبُ الْعِلْمِ* *a seeker of knowledge, a student*, *لِلَّهِ الرَّحْمَنِ* *to the merciful God*.

¶ Both Arabic and Persian prepositions are, at times, used either with or without the Hindi postposition *کي* (*ke*), and inflect the subsequent noun, if it is capable of inflection; as, *بَعْدَ چَند* *after some days*, *فِي الْفَوْرِ* *in the instant*, *بِاللَّهِ* *by God*, *بِرْ عَكْسِ* *on the contrary*: and *izāfat* may precede the noun though *کي* follow, or it may be omitted, or even both the genitive signs may be dropped; as, *بَغَيْرِ مُرْتَبِی کي* *without a patron*, *بِدُونِ خُدا* or *بِدُونِ خُدا* *besides God*, *بَغَيْرِ از کِهائی* *without eating*.

10. In declension, such of the people of India as follow the system of the Arabs, allow the noun, with respect to cases, if the *حَالَتِ نَدا* or vocative be excepted, but two variations from the nominative, calling the latter *فَاعِل* (*actor*), the genitive *إِضَافَت* (*relation*), and the dative, accusative, and ablative *مَفْعُول* (*acted or acted upon*); yet to conform to the practice of Europeans, the declension of substantives may be exhibited as with *دانه* *a grain*, a masculine ending in *ا* (*a*); thus,

Singular.		Plural.	
N.	دانه <i>a grain</i> .	N.	دانی <i>grains</i> .
G.	دانی کا کي <i>of a grain</i> .	G.	دانوں کا کي <i>of grains</i> .
D.	دانی کو <i>to a grain</i> .	D.	دانوں کو <i>to grains</i> .
Ac.	دانی <i>a grain</i> .	Ac.	دانوں <i>grains</i> .
V.	اے دانی <i>O grain!</i>	V.	اے دانو <i>O grains!</i>
Ab.	دانی سے <i>from a grain</i> .	Ab.	دانوں سے <i>from grains</i> .

Or as *بیٹا* *a son*, ending in *ا* (*ā*) subject to inflection, and of the masculine gender; thus,

Singular.		Plural.	
N.	بیٹا <i>a son.</i>	N.	بیٹے <i>sons.</i>
G.	بیٹے کا کی <i>of a son.</i>	G.	بیٹوں کا کی <i>of sons.</i>
D.	بیٹے کو <i>to a son.</i>	D.	بیٹوں کو <i>to sons.</i>
Ac.	بیٹے کو <i>a son.</i>	Ac.	بیٹوں کو <i>sons.</i>
V.	آی بیٹے <i>O son!</i>	V.	آی بیٹو <i>O sons!</i>
Ab.	بیٹے سے <i>from a son.</i>	Ab.	بیٹوں سے <i>from sons.</i>

In like manner, nouns ending in ان (*ān*), that is, *alif-i-mamdūda* and *nūn-i-ghunna*, change that termination to ین (*en*) in the inflection of the singular and in the nominative plural, as, دسویں from دسوان *tenth*; or, sometimes to ی (*e*), as بنی سے from بنیان *a trader*: and they may convert it to ون (*on*) and و (*o*), if used in the oblique cases and vocative of the plural. Or, as with دانا *a sage*, terminating in ا (*ā*) unchangeable and of the masculine gender; thus,

N.	دانا <i>a sage.</i>	N.	دانا <i>sages.</i>
G.	دانا کا کی <i>of a sage.</i>	G.	داناؤں کا کی <i>of sages.</i>
D.	دانا کو <i>to a sage.</i>	D.	داناؤں کو <i>to sages.</i>
Ac.	دانا کو <i>a sage.</i>	Ac.	داناؤں کو <i>sages.</i>
V.	آی دانا <i>O sage!</i>	V.	آی داناؤ <i>O sages!</i>
Ab.	دانا سے <i>from a sage.</i>	Ab.	داناؤں سے <i>from sages.</i>

And in like manner are declined all masculine nouns ending in a consonant, or in any vowel when not liable to inflection; as گھر *a house*, which remains the same in the singular throughout, as well as in the nominative plural, and assumes ون (*on*), or for the vocative و (*o*) in the other cases of the latter number; آدمی کا *of a man*, &c.

Or, as بیٹی *a daughter*, a feminine noun terminating in ی (*i*); thus,



Singular.	Plural.
N. بیٹی <i>a daughter.</i>	N. بیٹیاں <i>daughters.</i>
G. بیٹی کا کی بیٹی <i>of a daughter.</i>	G. بیٹیوں کا کی بیٹی <i>of daughters.</i>
D. بیٹی کو <i>to a daughter.</i>	D. بیٹیوں کو <i>to daughters.</i>
Ac. بیٹی کو <i>a daughter.</i>	Ac. بیٹیوں کو <i>daughters.</i>
V. آی بیٹی <i>O daughter!</i>	V. آی بیٹیو <i>O daughters!</i>
Ab. بیٹی سے <i>from a daughter.</i>	Ab. بیٹیوں سے <i>from daughters.</i>

Or, as بات *a word*, a feminine noun not terminating in ی (i); thus,

N. بات <i>a word.</i>	N. باتیں <i>words.</i>
G. بات کا کی بات <i>of a word.</i>	G. باتوں کا کی بات <i>of words.</i>
D. بات کو <i>to a word.</i>	D. باتوں کو <i>to words.</i>
Ac. بات کو <i>a word.</i>	Ac. باتوں کو <i>words.</i>
V. آی بات <i>O word!</i>	V. آی باتو <i>O words!</i>
Ab. بات سے <i>from a word.</i>	Ab. باتوں سے <i>from words.</i>

Or, as جگہ *a place*, a dissyllabic feminine noun, which in the plural drops the short vowel of the second syllable; thus,

N. جگہ <i>a place.</i>	N. جگہیں <i>places.</i>
G. جگہ کا کی جگہ <i>of a place.</i>	G. جگہوں کا کی جگہ <i>of places.</i>
D. جگہ کو <i>to a place.</i>	D. جگہوں کو <i>to places.</i>
Ac. جگہ کو <i>a place.</i>	Ac. جگہوں کو <i>places.</i>
V. آی جگہ <i>O place!</i>	V. آی جگہو <i>O places!</i>
Ab. جگہ سے <i>from a place.</i>	Ab. جگہوں سے <i>from places.</i>

And masculine dissyllabics of a similar form will, in like manner, drop the short vowel of the second syllable, as explained at paragraph 6.

¶ Agreeable to one or other of the above forms, between which there is in fact but very little difference, all nouns will be found to be declined: it may here be noticed, however, that in the Dakhnī dialect, the termination ان (*ān*) is frequently used for ون (*on*) in the inflection of the plural; and is also affixed to denote the nominative, whether masculine or feminine, of the same number; so, آدمیان کو, from آدمی *man*, چوران the nominative plural of چور *a thief*, چیزان for چیزیں *things*.

11. The cardinal and aggregate numbers often take the plural affixes ون (*on*) or و (*o*), whether followed by a postposition or without any—whether accompanied by a noun in the nominative or in some other case; but this seems generally done to denote emphasis or plurality: as, سیکڑوں ہزاروں لاکھوں شہر قصے بسی اور, *hundreds, thousands, hundreds of thousands of towns and villages have been and are continuing being inhabited*; دونوں *or* دونو *the two, both*. In like manner, and for the same reason, the nouns of time برس *a year*, مہینا *a month*, دن *a day*, پہر *a watch*, frequently assume the adjunct ون (*on*); as, برسوں گزری *years (many) have elapsed*; مہینوں سی *for (many) months or months ago*.

12. Adjectives admit of the same changes in their finals, for gender, number, and case, as substantives; but if immediately followed by the nouns they qualify, which is the ordinary construction, they rarely assume in the plural the terminations ان (*ān*) ون (*on*), which they would take if used alone or after substantives; thus, گورا لڑکا *a fair boy*, may be declined, as

Singular.		Plural.	
N.	گورا لڑکا	N.	گورے لڑکے
G.	گورے لڑکے کا کی کی	G.	گورے لڑکوں کا کی کی
D.	گورے لڑکے کو	D.	گورے لڑکوں کو
Ac.	گورے لڑکے کو	Ac.	گورے لڑکوں کو
V.	آپ گورے لڑکے	V.	آپ گورے لڑکے
Ab.	گورے لڑکے سی	Ab.	گورے لڑکوں سی

Or گورے لڑکے *a fair girl*, as, 7, 6, 77

N.	گورے لڑکے	N.	گورے لڑکیاں
G.	گورے لڑکے کا کی کی	G.	گورے لڑکیوں کا کی کی
D.	گورے لڑکے کو	D.	گورے لڑکیوں کو
Ac.	گورے لڑکے کو	Ac.	گورے لڑکیوں کو
V.	آپ گورے لڑکے	V.	آپ گورے لڑکیوں
Ab.	گورے لڑکے سی	Ab.	گورے لڑکیوں سی

¶ And, we may add, گورا or گورے *fair*, گورون سی or گوریون سی *from the fair*, لڑکے گورے *a fair girl*, لڑکیاں گوریان or لڑکیاں گوریان *fair girls*, راتیں بڑبان *tedious nights*, کوششیں بہتیری *many endeavours*, جو آنکھیں اچھیں \*ہوتیں *if the eyes had been good*, لڑکیوں گوریون سی *from fair girls*, لڑکا گورا *a fair boy*, لڑکے گورون کو *to fair boys*. These examples are intended to show that the adjective may be used alone, or after its substantive as well as before it; and that when a feminine noun and its adjective come

\* Rarely, as in this instance, the (ن) *nun-i-ghunna* only is used with the singular termination ی of feminine adjectives to form the nominative plural.

together in the plural, both may take the plural sign, or it may be dispensed with in the adjective, whether the substantive follows or precedes; but that, with respect to masculines in the plural, the first is generally, or perhaps universally, constructed as a nominative, and the last only takes the affix ون (*oi*) or و (*o*) requisite for the other cases.

13. The ordinals of numbers, being in fact adjectives, are invariably declined and used as such; so, چوتھی بار *the fourth time*, تیسری دروازی پر *at the third door*, پانچواں بیٹا *the fifth son*, چھٹوین بیٹی سی *from the sixth son*, باروین بیٹی *the twelfth daughter*. These ordinals, it will be seen, are after the fourth regularly obtained by adding وان (*wān*) وین (*wen*) or وین (*wīn*) to the cardinals, the ن and و of which affixes may in some cases be either together or separately dropped; but چھ *six* makes چھٹوان or چھٹیا *sixth*, as اگار *eleven* often becomes گیارھوان *eleventh*; and the termination ا (*a*), where it occurs in cardinals, is sometimes changed to وان, &c. for the ordinals; as, بارھوان or بارھان *from بارہ twelve*.

14. To denote the comparative and superlative degrees, no peculiar form of adjectives exists in the Hindustani; but such meanings are conveyed by the postpositions می *from, than*, مین *among*, مین می *from among*, کا or کی *of*, used with the object to which comparison is made; or by prefixing such words as بہت *much*, بڑا *great*, زیادہ *more*, اور *more*, نہایت or نہت or اتی or انت *extremely*, حد (از حد) *beyond bounds, excessively*, بسا *most, very*: a mere repetition of the positive, however, is frequently adopted for this purpose; so, اچھا اچھا *better or very good*; اچھی سی اچھا *good*

from the good, better or best ; *پہ ان مین نہت ہوشیارہی* *this is the most intelligent among them* ; *پہ سب کا بڑا ہی* or *پہ سب سی بڑا ہی* *this is the greatest* ; *پہایت بُری* *best* (applied to a female) ; *جگہ* *a very bad place*. Persian comparatives, too, ending in *تر* (*tar*) and *ترین* (*tarīn*) are occasionally introduced ; as, *بہتر* *better*, *بہترین* *best*, from *بہ* *good* : and the Arabic forms, like *اَظْلَم* *more unjust*, *ظَلَم* *most unjust*, from *ظَلَم* *unjust*, may occur, but are still less common.

15. The adjunct of similitude *سا* *like*, must, for the same reason as most adjectives ending in *ا* (*ā*), change its final to agree with the governing noun, if that is any other than a singular masculine in the nominative case. Following substantives or pronouns, it generally inflects them, if they are liable to inflection ; and the postposition *کا* may be used before it, especially when similar parts or attributes of different persons or things are compared : but adjectives immediately preceding are, like it, made to agree with the substantive to which they have reference : so, *جس کا مُکھ چنڈرما سا بال گھٹا سی آنکھیں مِرگت کی سی* *whose face (is) like the moon ; hair, like the clouds ; eyes, like the deer's* ; *پہاڑ سی راتیں* *mountain-like nights, or, tedious nights of sorrow* ; *اچھی لڑکی سی مجھ* *a good girl like me* ; *لڑکی سی لڑکی* *a boy-like girl* ; *کالی سی گھوڑی پر* *a little wine* ; *کالا سا گھوڑا* *a blackish horse* ; *کالی سی گھوڑی پر* *on a blackish horse* ; *کالی سی گھوڑیاں* *blackish mares* ; *کالی سی گھوڑیاں* *blackish horses* ; *ایسا* *for* *اس* *like this* ; *وِسا* *for* *اُس* *like that* ; and upon the same principle, *کیسا* and *جیسا* and *تیسا* *for* *سا* *like what ?* *جس* *like which*, *تس* *like that*.

¶ When used with adjectives, this adjunct seems in some instances almost superfluous, though to certain words of that description it usually imports a degree of intensity; as, *اُن دونوں مین بہت سی پریت ہوئی* *much love*, or, *very much love existed between those two*; *یہ تو تھوڑی سی بات ہے* *this is indeed a very little matter*: and when joined to pronouns in their uninflected state, it has a discriminative meaning; so, *کونسا* *which?* *what?* *what sort of?* *جوَنسا* *whichever*, *توَنسا* *that*, *کوئی سا* *some one*, *certain, somebody*.

## CHAPTER IV.

*On the Pronoun.*

16. In the Hindustani, as well as in most other languages, pronouns admit of changes for case differently from nouns; the declensions, therefore, of those in which such difference occurs, will be here separately exhibited.

*First Person.*

Singular	Plural.
N. <i>میں</i> <i>I.</i>	N. <i>ہم</i> <i>we.</i>
G. <i>میرا میری میری</i> <i>mine, of me.</i>	G. <i>ہمارا ہماری ہماری</i> <i>our, of us.</i>
D. <i>مجھے کو</i> <i>to me.</i>	D. <i>ہم کو</i> <i>to us.</i>
Ac. <i>مجھے</i> <i>me.</i>	Ac. <i>ہم</i> <i>us.</i>
Ab. <i>مجھ سے</i> <i>from me.</i>	Ab. <i>ہم سے</i> <i>from us.</i>

*Second Person.*

Singular.	Plural.
N. تُو or تَيْن thou.	N. تُم ye.
G. تيرا تيري تيري thine, of thee.	G. تُمھارا تُمھاري تُمھاري your, of you.
D. تَچھ کو or تَچھی to thee.	D. تُم کو or تُمھین to you.
Ac. تَچھ کو or تَچھی thee.	Ac. تُم کو or تُمھین you.
V. اے تُو O thou!	V. اے تُم O you!
Ab. تَچھ سے from thee.	Ab. تُم سے from you.

*Third Person.*

N. اُس he, she, it.	N. وہی they.
G. اُس کا کی کی * of him, &c.	G. اُن کا کی کی † of them.
D. اُس کو or اُسی to him, &c.	D. اُن کو or اُنھیں to them.
Ac. اُس کو or اُسی him, &c.	Ac. اُن کو or اُنھیں them.
Ab. اُس سے from him.	Ab. اُن سے from them.

And the same word is declined in like manner when used demonstratively; as, اُس that : in opposition to which is adopted یہ this (person or thing), declined as follows :

N. یہ this.	N. یہی these.
G. اِس کا کی کی of this.	G. اِن کا کی کی of these.
D. اِس کو or اِسی to this.	D. اِن کو or اِنھیں to these.
Ac. اِس کو or اِسی this.	Ac. اِن کو or اِنھیں these.
Ab. اِس سے from this.	Ab. اِن سے from these.

\* Or, وِسکا &c.

† Or, وِنکا or وِنھوں &c.

{ though these forms of declension rather belong to  
another dialect, and are not very common.

*The common or reflective Pronoun.**Singular and Plural.*

N.	آپ <i>self, myself, thyself, &amp;c.</i>
G.	اپنا اپنی آپ کا کی <i>of myself, &amp;c. my own, &amp;c.</i>
D.	آپ کو or اپنی کو <i>to myself, &amp;c.</i>
Ac.	آپ کو or اپنی کو <i>myself, &amp;c.</i>
Ab.	آپ سے or اپنی سے <i>from myself, &amp;c.</i>

This pronoun is applicable to all the three persons ; but it must have reference, where used, to the same object as the nominative case, expressed or understood, before the verb in the same member of the sentence ; consequently, by it are for the most part expressed the English *myself, thyself, himself, herself, itself, ourselves, &c.* ; as well as *my own, thy own, his own, her own, our own, &c.*, which the genitive case denotes : آپس moreover, is frequently adopted in the plural sense before postpositions ; so, آپس میں *among themselves, &c.*

*The Interrogative.*

Singular.		Plural.	
N	کون <i>who? which? what?</i>	N.	کون <i>who? which? what?</i>
G.	کس کا کی <i>of whom? &amp;c.</i>	G.	کس کا کی <i>whose? &amp;c.</i>
D.	کس کو or کسی <i>to whom? &amp;c.</i>	D.	کس کو or کتھن <i>to whom?</i>
Ac.	کس کو or کسی <i>whom? &amp;c.</i>	Ac.	کس کو or کتھن <i>whom? &amp;c.</i>
Ab.	کس سے <i>from whom? &amp;c.</i>	Ab.	کس سے <i>from whom?</i>

The above may be used absolutely with respect to persons, and adjectively with respect to either persons or things ; as



کون *who*? کس چیز کو *to which, or what, thing?* but in an absolute sense, not applied to persons, کیا is generally adopted; and with the names of inanimate objects in the uninflected state only it may be joined as an adjective; thus, کیا چیز *what thing?*

This pronoun may be thus declined:

Singular and Plural.

N. and Ac.	کیا <i>what?</i>
G	کاہی کا کی کی <i>of what?</i>
D.	کو کاہی <i>to or for what?</i>
Ab.	سی کاہی <i>from what?</i>

The Relative and Correlative.

Singular.	Plural.
N. جَوں or جو <i>who, which, what.</i>	N. جَوں or جو <i>who, which, what.</i>
G. جس کا کی کی <i>of whom, &amp;c.</i>	G. جِن کا کی کی <i>of whom, &amp;c.</i>
D. جس کو کو جِسی <i>to whom, &amp;c.</i>	D. جِن کو کو جِنہیں <i>to whom, &amp;c.</i>
Ac. جس کو کو جِسی <i>whom, &amp;c.</i>	Ac. جِن کو کو جِنہیں <i>whom.</i>
Ab. جس سی <i>from whom, &amp;c.</i>	Ab. جِن سی <i>from whom, &amp;c.</i>

In correspondence to which is generally used the correlative, تَوں or سو *that, he, she, it, they, &c.* declined thus:

N. تَوں or سو <i>that, he, &amp;c.</i>	N. تَوں or سو <i>those or they.</i>
G. تِس کا کی کی <i>of that, &amp;c.</i>	G. تِن کا کی کی <i>of those, &amp;c.</i>
D. تِس کو کو تِسی <i>to that, &amp;c.</i>	D. تِن کو کو تِنہیں <i>to those, &amp;c.</i>
Ac. تِس کو کو تِسی <i>that, him, &amp;c.</i>	Ac. تِن کو کو تِنہیں <i>those, &amp;c.</i>
Ab. تِس سی <i>from that, &amp;c.</i>	Ab. تِن سی <i>from those, &amp;c.</i>

		<i>Indefinites.</i>	
Singular.		Plural.	
N.	کوئی - - -	N.	کچھ - - -
G.	کسی کا کی کی <i>of</i>	G.	کس کا کی کی <i>of</i>
D.	کسی کو <i>to</i>	D.	کس کو <i>to</i>
Ac.	کسی کو - - -	Ac.	کس کو - - -
Ab.	کسی سے <i>from</i>	Ab.	کس سے <i>from</i>

¶ These two appear almost indiscriminate in use, though the first is more frequently applied to persons, and the latter to things; by practice alone in the language, however, the difference of application can be ascertained. In the plural sense, they may become کئیہن کئیہن before postpositions, or, dropping the aspirate and nasal, کئی کئی.

17. The pronouns, for the most part, as exhibited above, have a singular termination ی (*e*) and a plural one ین (*ni*) which like the postposition کو may convey the meaning of either a dative or an accusative case. To ہم تُم اُن اِن کِن جِن تِن the plural sign ون (*ni*) may still be subjoined; but this seems universally done by way of emphasis, provided that no noun having the like termination immediately follows; and the finals of ہم تُم اُن اِن کِن جِن تِن may be aspirated, when used with, or without, the affix ون (*ni*):\* so, ہم کو or ہمون کو *to us*; تُم سی or تُمون سی *from you*; اُنھ لوگون مین or اُن among those

\* The word سب *all*, becomes in like manner سبھون for the objective cases of the plural.

people; but, *انھون لوگون مین*, would scarcely be admissible, the substantive necessarily taking the plural sign, which is then not required with the preceding demonstrative.

¶ The genitive terminations *نا* (*nā*) *را* (*rā*) must, like the postposition *کا* be made to agree with the subsequent nouns, or those to which they relate; as, *میری گھر کی پاس* *near my house*, *اپنی تیری ما* *thy mother*, *پر اپنی دروازی* *at his own door*, *اپنی آنکھوں سی* *with his own eyes*; when, however, any word intervenes between the pronoun and postposition, *مجھے* and *تجھے* as well as *ہم* and *تم* are then used with *کا* instead of the genitive forms; as, *مجھے* *کا* *غریب* *of poor me*. *کون* and *کوئی* and *کچھ* may, also, remain uninflected when separated from any postposition; so, *کوئی دن کو مین چلا* *what gentleman's man is it?* *جاؤنگا* *I shall depart on some day*; *کچھ چیز مین* *in some thing*. As in the nouns, so in the pronouns the mere inflections are adopted with simple postpositions; and other words used postpositively require an inflected masculine, or a feminine genitive: so, *پر مجھے* *on me*, *اُس مین* *in that*, *پاس* *near me*, *میری طرح* *in thy manner*, *اپنی خاطر* *for one's own sake*. By the poets moreover, occasionally *مجھے* and *تجھے* are adopted in a possessive sense, instead of the regular genitives; as, *دل مجھے* *my heart*, *تجھے عشق* *thy love*, *پاس مجھے* *at the side of me*, *near me*: but these are licenses seldom, if ever, taken in common discourse.

18. Some of the pronouns admit of composition, and each portion of the compound is liable to inflection; thus, *جو کوئی*

whoever, جو کچھ whatever, کا جس کسی of whomever, جس جس کا of whichever, جس جس whatever, کس کس which? (expressive of many, various), کچھ کچھ somewhat, کچھ نہ کچھ something or other.

## CHAPTER V.

### *On the Verb.*

19. A verb is a word which of itself may constitute a sentence, and without which, expressed or understood, no sentence can be complete. In the Hindustani, the Arabic term *فعل* (*action*) is commonly used to designate this part of speech, which admits of various subdivisions.

*The Imperative for the second person singular, or The Root.*

20. The imperative for the second person singular is in this language the most simple form of the verb, or that radical portion to which some addition is requisite for the construction of the infinitive, the participles, and the tenses; it is also a common verbal noun; thus *مار* signifies *beat* or *a beating*; *بول* *speak* or *speech*; *چاہ* *desire*, either as a verb or noun.

### *The Infinitive.*

21. The infinitive is obtained by adding *نا* (*nā*) *نی* (*ne*) *نی* (*nī*) *نین* (*nīn*) or *نیان* (*niyān*) to the root.\* The termination *نی* (*ne*)

\* Sometimes the Sanskrit verbal noun formed by the addition of *ن* (*an*) to the

is used with certain verbs or with postpositions ; نِن (nīn) نِن (nī) or نِيَان (niyān) when a feminine noun, singular or plural, is the object of the verb ; and نَا in all other cases. So مَارْنَا *to beat*, or *a beating* مَارْنِي *on beating or about to beat*, لَگَا مَارْنِي *he was applied to beating*, or *he began to beat*, اِيکَ زَبَان بُولْنِي *to speak a language*, رَاہِ بَتَانِي *to point out the way*. This form of the verb is, moreover, in constant use as a noun of action or a gerund ; thus, پِئِنِي کُو *for drinking*, کھَانِي کِي لِي *for the sake of eating*.

### *The Past Participle.*

22. The past, being in the order of events antecedent to the present, will be here, according to the arrangement of oriental grammarians, first noticed ; and the past participle is formed by subjoining to the root ا (ā) ي (e) ي (ī) رين (īn) or رِيَان (iyān) according to the gender and number of the governing noun : as, for a masculine noun, in the singular بولا and in the plural بولي ; for a feminine noun, in the singular بولي and in the plural بولين or بوليَان *spoken*, from بول.

¶ If the root, however, ends in ا (ā) or و (o) the letter ي is inserted before a subsequent ا (ā) ; but it may either be adopted, to facilitate pronunciation, or omitted, when followed by an affix beginning with any other حَرْفِ عِلْت or long vowel : thus, from لَ bring come لَايا (lāyā), لايي (lāye) or لاي (lā'e), لايي (lāyi) or لاي (lā'i), &c. brought ; from بُو sow, بويَا (boyā) بويي (boyi).

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root, is used as an infinitive ; and is, apparently, the prototype of these forms ; so, کَرَن *a doing, to do, to make*.

(*boye*) or بُوِي (bo'e), بُوِي (boyī) or بُوِي (bo'ī), &c. *sown*. And when in certain verbs ي (ī) would be regularly followed by an affix consisting of, or beginning with ي (ī) to form the feminine of this participle, one of these long vowels is usually dropped; so, دِي or دِينَ or دِيَان from دِيَا *given*. Verbal roots of more than one syllable, having any short vowel in the penultimate and *fat'ha* (ˊ) followed immediately by a consonant in the final syllable, drop the latter vowel before all affixes beginning with a vowel, as in this form of the verb and in the future tense: so, نَكْلَا from نَكَلَ *issue*; سَمَجْهَا from سَمَجْهَ *understand*. The very few exceptions to these rules are گِيَا \* *gone*, from جا; دِيَا \* *done, made*; from کَرُهَا *been, become*, from هُو; مَرُهَا \* *dead*, from مَر; دِيَا *given*, from دِي; and لِيَا *taken*, from لِي. To this form of the verb, moreover, when used as a mere participle or substantively, هُوَا *become* is frequently affixed; as مارَا هُوَا *become beaten or the beaten or the slain*; دِيَا هُوَا *given, the gift*.

### *The Present Participle.*

23. The present participle is obtained by the addition of ت (tā) تِي (te) تِي (tī) تِي (tīn) or تِيَان (tiyān) to the root: thus with a masculine noun, in the singular مَارَتَا, and in the plural مَارَتِي; with a feminine noun, in the singular مَارَتِي, and in the plural مَارَتِيْن or مَارَتِيَان *striking* from مار. To this participle, when not

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\* The regular forms are, however, sometimes adopted; but most especially جَايا and مَرَا when in composition with کَرْنَا as will be explained at paragraph 30; and کَرَا in other situations, though but very rarely.

constructed with an auxiliary verb, *هُوا* *become* may be subjoined in like manner as to the past ; so, *هُوا* *بولتا* *speaking* ; *هُوا* *هَنتا* *laughing* ; *هُوا* *سوتا* *the sleeping or fallen asleep*. •

### *The Past Conjunctive Participle.*

24. A very useful participle in this language, is either the same in form as the root of the verb, or is had by affixing *کي* (*ke*) \* *کي* (*kar*) *کري* (*karke*) or *کرکر* (*karkar*) to the root ; so, *دیکھ* or *دیکھی* or *دیکھی* or *دیکھکر* or *دیکھکري* or *دیکھکرکر* *having seen*, from *دیکھنا* *to see* : and from *آنا* *to come* *آن* or *آئی* &c. as well as the regular forms *آ* or *آئی* &c. *having come*.

¶ As this participle is used to express the performance of something previous to another action which a subsequent verb declares, and serves to conjoin different members of a sentence, it is commonly termed *ماضي معطوف علیہ* *past conjunctive* : from its use, moreover, it is also named *the pluperfect participle* and *the participle of suspension*.

### *The Past Tenses.*

25. The past indefinite tense is the same in form as the sim-

\* With the termination *ی* (*e*), however, roots generally become the same in form as the inflected past participle masculine singular ; so, *کر*, *هو*, *لي*, *دي*, *کر*, *هو*, *لي*, *دي*, *کر*, *هو*, *لي*, *دي*. In *Bhākhā* or *khari bolī*, this participle is sometimes made by the addition of *ی* (*i*) to the root ; so, *ठागि* *having fixed* : if, moreover, the root ends in *ا* (*ā*) the letter *ی* or *ی* (*y*) may be inserted before the affixes *کر*, *کي*, &c. ; so, *बुलाइके* (*bulā'ikai*) *having called*, *जाइके* *having gone*, *पाइके* *having got*.

ple past participle before explained ; so مَينَ بولا *I (a male) spoke*,  
 \*اُنَ ني مارا *he or she struck*, هم بولين *we (females) spoke*, \*اُنَ ني مارا

\* The construction adopted here, though the explanation of it more properly belongs to the Syntax, will appear too singular to the learner not to require immediate notice. Before transitive verbs, in any past tense of the active voice, the particle *ني* immediately follows, or is affixed to, the nominative, or noun denoting the agent, which, if not the first or second personal pronoun, is inflected before it, if capable of inflection ; but the verb is made to agree with its object, provided that this be, as is most customary, in the nominative case ; when, however, the object is placed in an oblique case, or is not a word but a member of a sentence, the verb is then invariably used in the third person masculine singular. Thus, *جب مَينَ ني بَہ بات سُنِي* *he struck two blows* ; *اُسَ ني دو تماچي ماري* *when I heard this speech* ; *اُسَ ني اپني بيٺي ماري* or *اُسَ ني اپني بيٺي ماري* *he struck his own daughter* ; *رڻديون ني مردون کو مارا* or *رڻديون ني مرد ماري* *the women beat the men* ; *راجا ني پوچها کہ تُو ني وَ پَيل کيا کيا* *the prince asked, "What hast thou done with that fruit?"* *مَينَ ني دو مرد ماري هَينَ* *I have beaten two men* ; *تمَ ني مارا تها* *ye had struck*, and so forth, as in the examples given above. It seems, however, highly probable that this *ني* *ने* like the same affix which denotes the instrumental case in the cognate dialects of the Mahārāṭtas, Sikhs, Braj, &c. deduced apparently from the *या* or *ना* which is the sign of the like case in Sanskrit, is in fact a termination of case, and should generally be translated by the English word "by," as pointing out the agent *by* whom anything has been done. The singularity in the use of *ني* here noticed, considered to be a mere expletive without meaning, will then no longer exist ; since the construction only is idiomatically inverted, the verb being used in a passive form, like as is common



*they (males or females) struck*: and by the addition of the auxiliary verbs, called رَوَابِطُ زَمَانِي (rawābiṭ-i-zamānī) *temporal bonds or restrictions*, various definitions of the past may be expressed; thus, a pluperfect or past past is had by subjoining the auxiliary past to the past participle; as, مَينَ بَولَا تَهَا *I had spoken*, \*مَينَ نِي *I had struck*: a past definite or past present, by adding the auxiliary present to the past participle; as, تُو بَولَا هَي *thou hast spoken*, \*تُو نِي مَارَا هَي *thou hast struck*: a past future, by the application of the auxiliary future to the past participle; as, وَ بَولَا هَوِي *he may, shall, or will have spoken*, or *he might, should, or would speak*, هَوَا *he or she may, shall, or will have struck*, or *might, should, or would strike*: and a past conditional or optative, by the addition of the present indefinite of the verb *be, become*, to the past participle, with a conditional or optative adverb, expressed or understood, in the same sentence; as, اَگَر مَينَ بَولَا هَوَا *if I had spoken*, \*کَاش اُسَ نِي مَارَا هَوَا *would to God he had struck*.

¶ When, however, two or more words come together, each of which might take the nasal termination ن (ñ) or ان (ān)

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in the Sanskrit, as well as in the Mahārāṭṭa, Panjābī, Braj, and other Indian dialects, with the same casual sign and under similar circumstances: and nothing contrary to the general rules of grammar will be found in sentences where نِي occurs, if this notion of it be adopted; as the verb uniformly agrees with the nominative if any is expressed, or otherwise it is used impersonally in the form of the third person masculine singular.

\* See note in the preceding page.

denoting the plural of a feminine, that sign is usually dropped in all the words but the last; as, *وي ماري گئي هوينگين* *they (females) may have been struck.*

*The Present Tenses.*

26. The present indefinite tense is the same in form as the present participle; so, *مين مارتا* *I strike*, *وہ بولتي* *she speaks*, *هم گاتي* *we sing*, *تم آتين* *ye (females) come*, *وي جاتين* *they (females) go*: the imperfect or present past tense is obtained by adding the auxiliary past to the present participle; as *مين مارتا تھا* *I was striking*: the present definite or present present, by the addition of the auxiliary present to the present participle; as *تو بولتا هي* *thou art speaking*: and the present future, by subjoining the auxiliary future to the present participle; as *وہ گاتي هووي* or *وہ گاتي هوگي* *she may, shall, or will be singing.*

¶ By the present indefinite tense, moreover, with a conditional conjunction or adverb of wishing expressed or understood, the conditional or optative sense may be expressed; as, *اگر مين زبان بول سکتا تو خوشي سي بولتا* *if I could speak the language then I would with pleasure speak*: *کسو سي عشق نہ کرتا تو تو بہلا کرتا* *(if) thou hadst not made love to any one then (thou) wouldst have done well.* And when several plural feminines, which would regularly end in *ين* (*in*) or *يان* (*iyān*) meet together, the numerical sign *ن* (*n*) or *ان* (*ān*) may be omitted in all such words but the last; as, *وي گاتي هوينگين* *they (females) may be singing.* \*

*Future Tenses.*

27. The Future indefinite or aorist\* is had by affixing to the root, for the first, second, and third persons singular, ون (*ūn*) ي (*e*) ي (*e*), and for the plural, in the same order of the persons ين (*en*) و (*o*) ين (*en*); so, from چاه *love*, come تُو چاهُون *I, thou, he, we, ye, they, may, shall, or will love*: and, in an indicative or more absolute sense, the Future indefinite is obtained by adding گي (*gā*) گي (*gi*) گين (*gīn*) or گيان (*giyān*), agreeable to the gender and number of the governing noun, with the above-mentioned

\* This form of the verb has, also, the use of what is called the subjunctive mood in European languages, being adopted after such words, whether expressed or understood, as subjoin a secondary member of a sentence implying futurity, doubt, or contingency to the preceding one; so Saudā says,

ارادہ تھا کہ وہاں جاکر مرین ہم “نچاھی گر خدا تو کیا کرین ہم“

*It was (our) wish that we should go and die there; (but) if God wills not, then what can we do?* And it is sometimes called the مُضَارِع (*muḏāri*)\* on account of its being not unfrequently adopted in a present as well as in a future sense; so again Saudā says,

جَز جَوہری کیا جانی کوئی قدرِ جَوَہر“

سَمجھی ہی سَجَن رَس ہی مَن مَیرِی زبَان کا“

*Does any but the jeweller know the value of jewels? The skilful in language only comprehends the language of my tongue*: in the latter hemistich of which example, this form of the verb is used as a present participle even with the present auxiliary, and such is very commonly the application of it in poetry.

affixes to the root ; as, مَين بولونگا *I shall speak*, وہ بوليگي *she shall speak*, بولينگين or بولينگي ہم *we (males or females) shall speak*.

¶ To such roots, however, as end in ا (ā) و (o) ي (e) or ي (i), the letter و (w) may be optionally affixed, or not, before every future termination beginning with ي (e) : so, from آ *come*, may be formed آوي and آوين as well as آويگا and آوينگي &c. ; and, on the contrary, certain verbs whose roots end in ي (e) or و (o) may admit of contraction in this tense, by either dropping the final letters of the roots or rejecting the initial ones of the affixes ; as, هونگا هوگا هونگي هوگي and هون هوئي or هون from هو *be* ; دُون دي دِي or دي دين دو and دُونگا ديگا دينگي دوگي from دي *give*. But primitive roots of more than one syllable, having a short vowel in the penultimate and *fat'ha* in the last, drop the latter vowel, as in the past form, when the signs of the future are superadded ; so, گُذَرگا from گُذَر *pass*, چمکيگا from چمکت *glitter*.\*

### *The Imperative.*

The imperative for the second person singular is the mere root of the verb ; and, for the other persons, it is the same as the future indefinite or aorist before described ; so, حُکم کُرون *let me order*, لا bring (thou), لاو bring (ye), مت دو *give not*, مہيا کرين *let them make ready*.

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\* The past future and present future have been already described under the *Past* and *Present tenses*.

*Respectful or precative forms of the Future and Imperative.*

28. But respectful or precative forms of the future and imperative are, moreover, obtained by adding to the root of a verb *یِ* (*iyē*) or *یو* (*iyō*); or, if the root ends in *ی* (*ī*) or *و* (*o*), most commonly *جِی* (*ji*) *جِی* (*jiyē*) *جو* (*jo*) or *جِیو* (*jiyō*): the termination *یِ* or *جِی* or *جِیو* however, is generally used with *آپ صاحبِ حضرت* or some other like term of respect, expressed or understood, by way of honour to the person addressed; and it is often adopted impersonally; or rather, perhaps, it may be understood in the plural without limitation as to person, like as the first person plural is often applied in English; whilst *یو* or *جو* or *جِیو* is used with both the second and third persons of either number, in an imperative, a precative, or future meaning, and in either a good or bad sense, as the context may denote; so, *پہل آپ لیجی اور مجھی کچھ لچھی دیجی* *be pleased, sir, to take this fruit and to give me some wealth*; *پہل آپ لیجی اور مجھی کچھ لچھی دیجی* *when we die then we escape from the trouble of the world*; *آزما لیجو* *take a trial*; *میرا یار سلامت رہیو* *may my friend remain in safety*; *خوش رہیو* *may you be happy*; *مر جاؤ* *may you die*; *چاہی* *we should desire*. Before these terminations the roots *لی* *دی* *کر* \* usually become *لی*: and to the respectful form in *یِ* &c., the future sign *گا* is in some instances subjoined; as, *آپ رہیگا* *you, sir, will be pleased to remain*, or *آپ لیجیگا* *you, sir, will be pleased to take*.

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\* *کریو* (*kariyō*) and *کری* (*kariyē*) occur, though but very rarely.

*Transitive and Causal Verbs.*

29. Transitive verbs are formed from intransitives, or causals from transitives, in many cases, by the addition of ا (ā) or و (wā) and sometimes و (o) to the root; but when these affixes are adopted, the vowel of the primitive root, if long, is frequently shortened before them; so, جَلَا *to burn* (transitively), جَلَّأَنَا *to cause to burn (by another)*, from جَلَا *to burn* (intransitively); بَلَا *to call*, بَلَّأَنَا *to cause to be called*, from بَلَا *to speak*; دَبَا *to drown*, from دَبَّأَنَا *to be drowned*; بَهَّأَنَا *to wet, to steep*, from بَهَّأَنَا *to be wet*; and if the primitive root ends in ا (ā) ي (ī) ي (e) or و (o), the letter ل is to be inserted before the causal signs, and the vowel of the root is shortened; so, كَلَا *to feed* and كَلَّأَنَا *to feed or cause to eat* from كَلَا *to eat*, پَلَا *and* پَلَّأَنَا *to give or cause to drink* from پَلَا *to drink*, دَلَا *and* دَلَّأَنَا *to cause to give* from دَلَا *to give*, دَهَلَا *and* دَهَلَّأَنَا *to cause to wash* from دَهَلَا *to wash*. In other cases the transitive is formed by lengthening the vowel, or last vowel in dissyllables, if short, of the intransitive root: as, گَهَلَا *to dissolve* (transitively) from گَهَلَا *to be dissolved*, کاٹَا *to cut* from کاٹَا *to be cut*, چَهَدَا *to bore* from چَهَدَا *to be bored*, جوڑَا *to join* from جوڑَا *to be joined*, نکالَا *to make to issue* from نکالَا *to issue*: yet when the causal و is affixed, the short vowel of the primitive remains; as, گَهَلَّوْنَا *to cause to be dissolved*, کاٹَّوْنَا *to cause to be cut*, نکَلَّوْنَا *to cause to be taken out*.

¶ In a few instances, especially if the primitive root be a monosyllable terminating with ا, either ا (ā) or و, as before described, or very rarely ال (āl), may be added to form the

causal ; as, دیکھنا or دیکھلانا *to show* from دیکھنا *to see*, سیکھنا or سیکھلانا *to teach* from سیکھنا *to learn*, بیٹھنا or بیٹھلانا or بیٹھالانا *to seat* from بیٹھنا *to sit* : on a principle too, similar to what is here or before mentioned, are formed نہلانا *to cause to bathe*, and نہلوانا *to cause to be bathed*, from نہانا *to bathe*, as well as پیٹھالانا *to thrust in* from پیٹھنا *to enter* ; the vowel of the original, if long, being usually shortened before ا (ā) or لا, but not before ال (āl). And a very small number of causal verbs may seem irregularly formed ; as, بیچنا *to sell* from بکنا *to be sold*, چھوڑنا *to let go* from چھوڑنا *to be let go*, توڑنا *to break or burst* from پھوڑنا and پھوڑنا *to be broken*, پھوڑنا *to break* from ٹوڑنا *to be broken*, نیوڑنا *to finish* from نیوڑنا *to be ended* ; but these apparent anomalies are, for the most part, only slight variations in the pronunciation and writing of a letter, the ت and ژ of most of these examples being alike the representative of the same Nāgarī letter ढ. With dissyllabic roots, too, the short vowel of the last syllable, if *fat'ha*, is dropped when ا (ā) but not when وا (wā) is affixed ; so, سمجھانا *to inform* from سمجھنا *to understand*, چمکانا *to make to glitter* from چمکنا *to glitter*, سرکانا *to move* and سرکوانا *to cause to be moved* from سرکنا *to be moved*, بہلانا *to amuse* from بہلنا *to be amused*.

### Compound Verbs.

30. Compound verbs may be,

1st. Nominals, formed by subjoining a verb, regularly conjugated, to an uninflected noun whether substantive or adjective : as, غوطہ مارنا *to dive*, گالی دینا *to abuse*, لینا *to purchase*, شروع کرنا *to begin*, چھوڑنا *to diminish*.

2ndly. Intensives, formed by adding some such verb, regularly conjugated, as serves to extend the sense, to the mere root of another verb, which conveys the primary meaning; so, مار *to kill downright*, کھا جانا *to eat up*, ڈال دینا *to throw away*, کاٹ ڈالنا *to cut off*, گر پڑنا *to fall down*, توڑ ڈالنا *to break in pieces*, بول اُٹھنا *to speak out*, آجانا *to come suddenly*.

3rdly. Potentials, formed by adding سَکنا *to be able*, regularly conjugated, to the mere root of another verb; as, چل سَکنا *to be able to walk*, لکھ سَکنا *to be able to write*.

4thly. Completives, formed by adding چُکنا *to be finished*, regularly conjugated, to the mere root of another verb; as, پی چُکنا *to have done drinking*, کھا چُکنا *to have done eating*.

5thly. Inceptives or inchoatives, formed by adding لَگنا *to come in contact, to be applied*, regularly conjugated, to the inflected infinitive of a verb; as, سِیکھنی لَگنا *to begin to learn*, پڑھنی لَگنا *to begin to read*: and sometimes لَگنا precedes in position; as, لگا جانی *he began to go*.

6thly. Permissives, formed by adding دینا *to give, to let*, regularly conjugated, to the inflected infinitive of a verb; as, جانی دینا *to permit to go*, آئی دینا *to let come*.

7thly. Acquisitives, formed by adding پانا *to get, to acquire*, regularly conjugated, to the inflected infinitive of a verb; as, جانی پانا *to be allowed to come*, پانی پانا *to be allowed to go*.

8thly. Desideratives, Requisites, and Proximatives, formed by adding چاہنا *to desire, to require, to want*, regularly conjugated, to the past participle of a verb, which remains un-



changed in the form of the masculine singular whatever the gender and number of the governing noun may be ; so, مرا چاها *he or she wished to die, or was about to die* ; جايا چاهتا هي *he or she wishes to go, or is about to go* ; لکها چاهتا هي *to wish to write, to be about to write*.\* and when used in this construction, the regular past forms مرا and جايا are preferred to the more common, though irregular, مُرا and گيا as exemplified above.

9thly. Frequentatives, obtained by adding کرنا *to do, to make*, in any form of its conjugation, to the past participle of a verb, which is used invariably in the uninflected form of the masculine singular whatever the governing noun may be ; so, جايا کرنا *to be in the habit of going*, آيا کرنا *to make a practice of coming*, چوکی ديا کرنا *he makes a practice of guarding*. In this compound, too, جايا is adopted and not گيا.

10thly. Continuatives, formed by adding جانا *to go* or رهنا *to remain*, regularly conjugated, to a present participle, which agrees in gender and number with the governing noun ; so, روتی جاتی هي *he continued going, he went entirely away*, روتی جاتی هي *she continues weeping*, پڑھتی جاتی هي *or پڑھتی رھتی هي they (males) continue reading*.

11thly. Statisticals formed by adding a verb, regularly con-

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\* The inflected infinitive of a verb, however, is sometimes, though but very rarely, used before چاهتا ; as, تو جهان جاي چاهيگا *wherever thou shalt wish to go*.

jugated, to a present participle used invariably in the form of the inflected masculine singular: as, گاتی آتی ہی *she comes (in the state of one) singing*, روئی دَوڑتا ہی *he runs (in the state of one) weeping*.

12thly. Reiteratives, formed by using together two verbs, regularly conjugated, the latter of which seems generally a mere subservient to the first without conveying any clearly independent meaning; as, بولنا چالنا *to converse*, دیکھنا بھالنا *to see*.

#### *Derivative Verbs.*

31. Verbs may be derived from both substantives and adjectives, by affixing the verbal signs only in some instances; but more frequently by shortening the vowel of the original, if long, and inserting ا (*ā*) or یا (*iyā*) before those signs: so, چَوڑنا *to widen*, from چَوڑا *wide*; لیتانا *to kick*, from لات *a kick*; گلیانا *to abuse*, from گالی *abuse*; جیتانا *to beat with* جوتی *a slipper*.

#### *Passive Voice of a Verb.*

32. The passive sense of a verb is generally denoted by adding to its simple past participle the verb جانا *to go*, and occasionally ہونا *to be*, in such tense as may be requisite; so, مین مارا گیا *I was struck*, مین مارا جاتا ہوں *I am struck*, مین مارا جاؤنگا *I shall be struck*; all parts of these compounds, moreover, admitting the usual changes to agree in gender and number with the governing noun.

33. The additions to the root, as before particularly explained, to form the infinitive, participles, and indefinite tenses, are as follows; namely, for the

*Infinitive and Gerund,*

Singular.	Plural.
نا (nā) ني (ne) نِي (nī),	نِي (ne) نِينَ (nīn) or نِيَان (niyān) :

*Past Participle and Past Indefinite Tense,*

Singular.	Plural.
آ (ā) ي (e) ي (ī),	ي (e) يَن (īn) or يَان (iyān) :

*Present Participle and Present Indefinite Tense,*

Singular.	Plural.
تَا (tā) تِي (te) تِي (tī),	تِي (te) تِينَ (tīn) or تِيَان (tiyān) :

*Past Conjunctive Participle (sing. and plur.),*

the root, ي (e) كِي (ke) كَر (kar) كَرَكِي (karke) or كَرَكَر (karkar) :

*Future Indefinite or Aorist Tense (mas. and fem.),*

Singular.	Plural.
وَن (ūn) ي (e) ي (e),	يَن (en) و (o) يَن (en) :

*Future Indefinite Tense (mas.),*

Singular.	Plural.
وَنگَا (ūngā) يگَا (egā) يگَا (egā),	يَنگِي (enḡe) وگِي (oge) يَنگِي (enḡe) :

*Future Indefinite Tense (fem.),*

Singular.	Plural.
وَنگِي (ūngī) يگِي (egī) يگِي (egī),	يَنگِيَان (enḡiyān) وگِيَان (ogiyān) يَنگِيَان (enḡiyān) :

*Imperative,*

Singular.	Plural.
وَن (ūn), the root, ي (e),	يَن (en) و (o) يَن (en) :

*Respectful Future and Imperative.*

Singular.	Plural.
یو ( <i>iyō</i> ),	یگا ( <i>iyegā</i> ) or یو ( <i>iyō</i> ).

And the Auxiliaries, used in forming the definite tenses of verbs, are to denote the

*Past.\**

Singular.	Plural.
میں <i>I was.</i>	ہم <i>we were.</i>
تو <i>thou wast.</i>	تم <i>ye were.</i>
وہ <i>he was.</i>	وی <i>they were.</i>

*Present.\**

Singular.	Plural.
میں ہوں <i>I am.</i>	ہم ہیں <i>we are.</i>
تو ہے <i>thou art.</i>	تم ہو <i>ye are.</i>
وہ ہے <i>he is.</i>	وی ہیں <i>they are.</i>

*Future.*

Singular.	Plural.
میں ہوں or ہوں <i>I</i>	ہم ہووین or ہوئیں or ہوں <i>we</i>
تو ہووی or ہوئی or ہو <i>thou</i>	تم ہوو or ہوو <i>ye</i>
وہ ہووی or ہوئی or ہو <i>he</i>	وی ہووین or ہوئیں or ہوں <i>they</i>

\* These forms are, also, the substantive verb, being used absolutely to denote mere existence; whilst the regular conjugation of ہو *be, become*, to which root these auxiliaries are in common referred, generally imports transition or change from one state to another.

Or,

Singular.		Plural.	
مَينَ هُونِگَا or هُونِگَا <i>I</i>	} shall, will, &c. be.	هَم هُونِگِي or هُونِگِي <i>we</i>	} shall, will, &c. be.
تُو هُونِگَا or هُونِگَا <i>thou</i>		هُونِگِي	
هَوِگَا		تُم هُونِگِي or هَوِگِي <i>ye</i>	
وُه هُونِگَا or هُونِگَا <i>he</i>		وَي هُونِگِي or هُونِگِي <i>they</i>	
هَوِگَا		هُونِگِي	

*Conditional or Optative.*

Singular.	Plural.
مَينَ دَوِتا <i>I become.</i>	هَم هَوِتي <i>we become.</i>
تُو دَوِتا <i>thou becomest.</i>	تُم هَوِتي <i>ye become.</i>
وُه دَوِتا <i>he becomes.</i>	وَي هَوِتي <i>they become.</i>

Of these auxiliaries, however,\*such whose singular final is ا (*ā*), are applicable, as above described, to the masculine gender only; but for the feminine gender, that termination ا (*ā*) must be changed to ي (*ī*) in the singular, and to يَن (*īn*) or يَان (*iyān*) in the plural.

To form the passive voice of a verb, جانا *to go* is used as an auxiliary; and it is conjugated as follows, for the masculine gender.

*Imperative for the second person singular, or The Root.*

جا *go.*

*Infinitive and Gerund.*

جاني or جانا *to go, the going.*

*Past Participle.*

گيا or گيا *gone.* | گئي or گئي *gone.*

*Present Participle.*

Singular.	Plural.
جاتا or جاتا ہوا <i>going</i> .	جاتي or جاتي ہوئي <i>going</i> .

*Past Conjunctive Participle.*

## Singular and Plural.

جا جائي or جا کر کرکي *having gone*.

*Past Indefinite Tense.*

Singular.	Plural.
مَیں <i>I went.</i>	ہم <i>we went.</i>
تُو <i>thou wentest.</i>	تُم <i>ye went.</i>
وہ <i>he went.</i>	وہی <i>they went.</i>

*Pluperfect or Past Past Tense.*

Singular.	Plural.
مَیں <i>I was gone.</i>	ہم <i>we were gone.</i>
تُو <i>thou wast gone.</i>	تُم <i>ye were gone.</i>
وہ <i>he was gone.</i>	وہی <i>they were gone.</i>

*Past Definite or Past Present Tense.*

Singular.	Plural.
مَیں گیا ہوں <i>I am gone.</i>	ہم گئے ہیں <i>we are gone.</i>
تُو گیا ہے <i>thou art gone.</i>	تُم گئے ہو <i>ye are gone.</i>
وہ گیا ہے <i>he is gone.</i>	وہی گئے ہیں <i>they are gone.</i>

*Past Future Tense.*

Singular.		Plural.	
مَينَ گَيا هُون I	{ may, shall, or will have gone, &c. or might, &c. go.	هَم گَئي هُونِ we	{ may, shall, or will have gone, &c. or might, &c. go.
تُو گَيا هوي thou		تُم گَئي هُو ye	
وُه گَيا هوي he		وِي گَئي هُونِ they	

Or,

Singular.		Plural.	
مَينَ گَيا هُونِگَا I	{ shall, will, or may have gone ; or might, &c. go.	هَم گَئي هُونِگِي we	{ shall, will, or may have gone ; or might, &c. go.
تُو گَيا هويگَا thou		تُم گَئي هُوگِي ye	
وُه گَيا هويگَا he		وِي گَئي هُونِگِي they	

*Past Conditional or Optative Tense.*

Singular.		Plural.	
•	مَينَ	•	هَم
{	گَيا هوتا	{	گَئي هوتا
	تُو		تُم
	وُه		وِي
	If, would to God, I, &c. had gone ; or, then I, &c. should have gone, &c.		If, would to God, we, &c. had gone ; or, then we, &c. should have gone, &c.

*Present Indefinite Tense.*

Singular.		Plural.
مَينَ <i>I go.</i>	{ جاتا *	هَم <i>we go.</i>
تُو <i>thou goest.</i>		تُم <i>ye go.</i>
وُه <i>he goes.</i>		وِي <i>they go.</i>
		{ جاني *

\* With a conditional conjunction or an adverb of wishing, this form of the verb, like the tense immediately preceding, is usually termed the Conditional or Optative ; but it may be still equally well understood as the simple Present.

*Imperfect or Present Past Tense.*

Singular.		Plural.
مَينَ <i>I was going.</i>		ہم <i>we were going.</i>
تُو <i>thou wast going.</i>	جائے تھی	تُم <i>ye were going.</i>
وہ <i>he was going.</i>		وہی <i>they were going.</i>

*Present Definite or Present Present Tense.*

Singular.		Plural.
مَينَ جاتا ہوں <i>I am going.</i>		ہم جاتے ہیں <i>we are going.</i>
تُو جاتا ہے <i>thou art going.</i>		تُم جاتے ہو <i>ye are going.</i>
وہ جاتا ہے <i>he is going.</i>		وہی جاتے ہیں <i>they are going.</i>

*Present Future Tense.*

Singular.		Plural.	
مَينَ جاتا هوؤں <i>I</i>	<i>may, shall,</i>	ہم جاتي هووين <i>we</i>	<i>may, shall,</i>
تُو جاتا هووي <i>thou</i>	<i>or will be</i>	تُم جاتي هوو <i>ye</i>	<i>or will be</i>
وہ جاتا هووي <i>he</i>	<i>going.</i>	وي جاتي هووين <i>they</i>	<i>going.</i>

Or,

Singular.		Plural.	
مَينَ جانا هُونِگا I	<div> <div>shall, will,</div> <div>or may be</div> <div>going.</div> </div>	ہم جاتے هُوِيَنگي we	<div> <div>shall, will,</div> <div>or may be</div> <div>going.</div> </div>
تُو جاتا هُوِيگا thou		تُم جاتي هُوِگي ye	
وہ جاتا هُوِيگا he		وِي جاتي هُوِيَنگي they	

*Future Indefinite or Aorist Tense.*

Singular.		Plural.*	
مَينَ جاؤں <i>I</i>	{	ہم جاوین <i>we</i>	{
تُو جاوی <i>thou</i>		تُم جاؤ <i>ye</i>	
وہ جاوی <i>he</i>		وہی جاوین <i>they</i>	



*Future Indefinite Tense.*

Singular.		Plural.
مَينَ جاوَنگا I	shall, will,	هَم جاوَيَنگي we { shall, will,
تُو جاوَيَگا thou	or may	تُم جاوَيَگي ye { or may
وُه جاوَيَگا he	go.	وَي جاوَيَنگي they { go.

*Imperative.*

Singular.	Plural.
مَينَ جاوُن let me go.	هَم جاوِيَن let us go.
تُو جاو go thou.	تُم جاو go ye.
وُه جاوِي let him go.	وَي جاوِيَن let them go.

*Respectful and Precative forms of the Future and Imperative.*

جاوِي	آپ	you, sir, or your excellency, &c. may, shall, or
or	صاحب	will go ; or, may you, sir, go ; may your excel-
جاوِيگا	حضرت	lency, &c. go.
جاوِي		we may, shall, or will go ; or, may we go.
جاوِيو	تُو	thou mayest, shalt, or wilt go ; or, mayest thou go.
	وُه	he may, shall, or will go ; or, may he go.
	تُم	ye may, shall, or will go ; or, may ye go.
	وَي	they may, shall, or will go ; or, may they go.

And for the feminine gender, the singular masculine final ا (ā) of the infinitive, the participles, the auxiliaries, and the future, must be changed to ي (ī) in that number, and to يَن (īn) or يَان (iyān) for the plural ; but where two or more feminine plurals come together, the numerical sign ن (n) or اَن (ān) is

usually omitted in all such words but the last : so, وہی گئی تھیں they (females) were gone.

Conjugation of the verb ہو be, become, for the masculine gender. .

*Imperative for the second person singular, or The Root.*

ہو be, become.

*Infinitive and Gerund.*

ہونا or ہونی to be, to become, the becoming.

*Past Participle.*

Singular.	Plural.
ہوا been, become.	ہوئے been, become.

*Present Participle.*

Singular.	Plural.
ہوتا or ہونا being, becoming.	ہوتے or ہوئے being, becoming.

*Past Conjunctive Participle.*

Singular and Plural.

ہو کر or ہو کر ہو کر ہو کر having been, having become.

*Past Indefinite Tense.*

Singular.	Plural.
<div> <div>ہوا</div> <div> <div>میں I became.</div> <div>تو thou becamest.</div> <div>وہ he became.</div> </div> </div>	<div> <div>ہوئے</div> <div> <div>ہم we became.</div> <div>تم ye became.</div> <div>وہی they became.</div> </div> </div>

*Pluperfect or Past Past Tense.*

Singular.	Plural.
مِين <i>I had been or become.</i>	هَمْ <i>we had been or become.</i>
هُوَ تَهَا <i>thou hadst been or become.</i>	هُوَي تَهِي <i>ye had been or become.</i>
وَهُ <i>he had been or become.</i>	وَي <i>they had been or become.</i>

*Past Definite or Past Present Tense.*

Singular.	Plural.
مِين هُوَا هُو <i>I have been or become.</i>	هَمْ هُوَي هَيْن <i>we have been or become.</i>
تُو هُوَا هَي <i>thou hast been or become.</i>	تَمْ هُوَي هُو <i>ye have been or become.</i>
وَهُ هُوَا هَي <i>he has been or become.</i>	وَي هُوَي هَيْن <i>they have been or become.</i>

*Past Future Tense.*

Singular.	Plural.
مِين هُوَا هُوون <i>I</i> { <i>may, shall, or will have</i>	هَمْ هُوَي هُووين <i>we</i> { <i>may, shall, or will have</i>
تُو هُوَا هُووي <i>thou</i> { <i>been, &amp;c. or might be, &amp;c.</i>	تَمْ هُوَي هُوُو <i>ye</i> { <i>been, &amp;c. or might be, &amp;c.</i>
وَهُ هُوَا هُووي <i>he</i>	وَي هُوَي هُووين <i>they</i>

Or,

Singular.	Plural.
مِين هُوَا هُوونگا <i>I</i> { <i>shall, will, or may have</i>	هَمْ هُوَي هُووينگي <i>we</i> { <i>shall, will, or may have</i>
تُو هُوَا هُوويگا <i>thou</i> { <i>been, &amp;c. or should be, &amp;c.</i>	تَمْ هُوَي هُووگي <i>ye</i> { <i>been, &amp;c. or should be, &amp;c.</i>
وَهُ هُوَا هُوويگا <i>he</i>	وَي هُوَي هُووينگي <i>they</i>

*Past Conditional or Optative Tense.*

Singular.		Plural.	
होता होता	मैं $\left\{ \begin{array}{l} \text{If, would to} \\ \text{God, I, \&c.} \\ \text{had been,} \\ \text{or, then I} \\ \text{should have} \\ \text{been, \&c.} \end{array} \right.$	होती होती	हम $\left\{ \begin{array}{l} \text{If, would to} \\ \text{God, I, \&c.} \\ \text{had been,} \\ \text{or, then we} \\ \text{should have} \\ \text{been, \&c.} \end{array} \right.$
	तू		तुम
	वह		वह
	वह		वह

*Present Indefinite Tense.*

Singular.		Plural.	
होता*	मैं $\left\{ \begin{array}{l} I \text{ become.} \\ \text{thou becomest.} \\ \text{he becomes.} \end{array} \right.$	होती*	हम $\left\{ \begin{array}{l} we \text{ become.} \\ ye \text{ become.} \\ they \text{ become.} \end{array} \right.$
	तू		तुम
	वह		वह

*Imperfect or Present Past Tense.*

Singular.		Plural.	
होता تھا	मैं $\left\{ \begin{array}{l} I \text{ was becoming.} \\ \text{thou wast becom-} \\ \text{ing.} \\ \text{he was becoming.} \end{array} \right.$	होती تھی	हम $\left\{ \begin{array}{l} we \text{ were becoming.} \\ ye \text{ were becoming.} \\ they \text{ were becom-} \\ \text{ing.} \end{array} \right.$
	तू		तुम
	वह		वह

\* When a conditional conjunction or an adverb of wishing accompanies this form of the verb, it is generally called the Conditional, or Optative, and the sense is very similar to that of the tense last preceding; so, *होता* *if I had been*, *तो* *then he might be, or might have been, \&c.* But it may be still understood as the simple Present.



*Imperative.*

Singular.	Plural.
مَنْ هُوْن let me be, &c.	هَم هُوَيْن let us be, &c.
تُوْ be thou, &c.	تُمْ هُوْ be ye, &c.
وَهْ هُوِي let him be, &c.	وِي هُوَيْن let them be. &c.

*Respectful and Precative Forms of the Future and Imperative.*

هُوجِي	آپ	{ you, sir, or your excellency, &c. may, shall, or will be or become ; or may you, sir, be or become ; may your excellency, &c. be or become.
or	صاحب	
هُوجِيگا	حضرت	
هُوجِي	- - -	{ we may, shall, or will be or become ; or, may we, &c. be or become.
	تُوْ	{ thou must, mayest, shalt, or wilt be or become ; or, mayest thou be or become.
هُوجِيو	وَهْ	he may, shall, or will, or may he be or become.
	تُمْ	ye may, shall, or will, or may ye be or become.
	وِي	they must, may, shall, or will be or become, or may they be or become.

## 34. Conjugation of a regular intransitive verb, exemplified in

بولنا *to speak.**Imperative for the second person singular, or The Root.*بول *speak.**Infinitive and Gerund.*بولنا or بولني *to speak, speaking.**Past Participle.*

Singular.	Plural.
بولا or بولا هُوَا spoken.	بولي or بولي هُوِي spoken.

*Present Participle.*

Singular.	Plural.
بولتا هو or بولتا speaking.	بولتي هو or بولتي speaking.

*Past Conjunctive Participle.*

## Singular and Plural.

بول بولي بولكي بولكر بولكركي or بولكرکر having spoken.

*Past Indefinite Tense.*

Singular.	Plural.
بولا { مَينَ I spoke. تُو thou spokest. هُ he spoke.	بولي { هَم we spoke. تُم ye spoke. وِي they spoke.

*Pluperfect or Past Past Tense.*

Singular.	Plural.
بولا تها { مَينَ I had spoken. تُو thou hadst spoken. هُ he had spoken.	بولي تهي { هَم we had spoken. تُم ye had spoken. وِي they had spoken.

*Past Definite or Past Present Tense.*

Singular.	Plural.
بولا هون { مَينَ I have spoken. تُو thou hast spoken. هُ he has spoken.	بولي هين { هَم we have spoken. تُم ye have spoken. وِي they have spoken.

*Past Future Tense.*

Singular.	Plural.
بولا هون { مَينَ I { may, shall, or تُو thou { will have هُ he { spoken, &c. { or might { &c. speak.	بولي هون { هَم we { may, shall, or تُم ye { will have وِي they { spoken, &c. { or might { &c. speak.

Or,

Singular.		Plural.	
اَیْن بولا هُونَا I	{ shall, will, or may have	ہم بولي هوينگي we	{ shall, will, or may have
تُو بولا هوگا thou	{ spoken, &c. or, should,	تُم بولي هوگي ye	{ spoken, &c. or, should
وہ بولا هوگا he	{ &c. speak	وي بولي هوينگي they	{ &c. speak.

*Past Conditional or Optative Tense.*

Singular.		Plural.	
بولا هويا	مَیْن	بولی هوتی	ہم
	اگر		اگر
	تو		تُم
	وہ		وہی
	If, would to God, I, &c. had spoken, or, then I should have spoken, &c.		If, would to God, we, &c. had spoken, or, then we should have spoken, &c.

*Present Indefinite Tense.*

Singular.	Plural.
مَیْن <i>I speak.</i> * بولنا { تُو <i>thou speakest.</i> وہ <i>he speaks.</i>	ہم <i>we speak.</i> * بولتي { تُم <i>ye speak.</i> وي <i>they speak.</i>

\* With a conditional conjunction or an adverb of wishing, this form of the verb is of the same import, or nearly so, as the tense just before exhibited; and is usually termed the Conditional or Optative: so, *اگر مَیْن بولنا* if I had spoken; *کاش تُو بولنا* would to heaven that thou hadst spoken, &c. But it may be equally well understood as the simple Present.



*Imperfect or Present Past Tense.*

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ } I \text{ was speaking.} \\ \text{تُو } thou \text{ wast speaking.} \\ \text{وُه } he \text{ was speaking.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم } we \text{ were speaking.} \\ \text{تُم } ye \text{ were speaking.} \\ \text{وَي } they \text{ were speaking.} \end{array} \right.$

*Present Definite or Present Present Tense.*

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ بولُتَا هُون } I \text{ am speaking.} \\ \text{تُو بولُتَا هِي } thou \text{ art speaking.} \\ \text{وُه بولُتَا هِي } he \text{ is speaking.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم بولُتِي هَمِن } we \text{ are speaking.} \\ \text{تُم بولُتِي هُو } ye \text{ are speaking.} \\ \text{وَي بولُتِي هَمِن } they \text{ are speaking.} \end{array} \right.$

*Present Future Tense.*

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ بولُتَا هُوْن } I \\ \text{تُو بولُتَا هُوِي } thou \\ \text{وُه بولُتَا هُوِي } he \end{array} \right. \left\{ \begin{array}{l} \text{may, shall,} \\ \text{or will be} \\ \text{speaking.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم بولُتِي هُوِيْن } we \\ \text{تُم بولُتِي هُو } ye \\ \text{وَي بولُتِي هُوِيْن } they \end{array} \right. \left\{ \begin{array}{l} \text{may, shall,} \\ \text{or will be} \\ \text{speaking.} \end{array} \right.$

Or,

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ بولُتَا هُوْنِگَا } I \\ \text{تُو بولُتَا هُوْگَا } thou \\ \text{وُه بولُتَا هُوْگَا } he \end{array} \right. \left\{ \begin{array}{l} \text{shall, will,} \\ \text{or may be} \\ \text{speaking.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم بولُتِي هُوِيْنِگِي } we \\ \text{تُم بولُتِي هُوْگِي } ye \\ \text{وَي بولُتِي هُوِيْنِگِي } they \end{array} \right. \left\{ \begin{array}{l} \text{shall, will,} \\ \text{or may be} \\ \text{speaking.} \end{array} \right.$

*Future Indefinite or Aorist Tense.*

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ بولُوْن } I \\ \text{تُو بولِي } thou \\ \text{وُه بولِي } he \end{array} \right. \left\{ \begin{array}{l} \text{may, shall,} \\ \text{or will} \\ \text{speak ; or,} \\ \text{speak, \&c.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم بولِيْن } we \\ \text{تُم بولو } ye \\ \text{وَي بولِيْن } they \end{array} \right. \left\{ \begin{array}{l} \text{may, shall,} \\ \text{or will} \\ \text{speak ; or,} \\ \text{speak, \&c.} \end{array} \right.$

*Future Indefinite Tense.*

Singular.		Plural.
مَیں بولوں گا I	$\left\{ \begin{array}{l} \text{shall, will,} \\ \text{or may} \\ \text{speak.} \end{array} \right.$	ہم بولیں گے we
تُو بولیگا thou		تُم بولو گے ye
وہ بولیگا he		وہ بولیں گے they

*Imperative.*

Singular.	Plural.
مَیں بولوں let me speak.	ہم بولیں let us speak.
تُو بول speak thou.	تُم بولو speak ye.
وہ بولے let him speak.	وہ بولیں let them speak.

*Respectful and Precative Forms of the Future and Imperative.*

بولی	آپ	you, sir, or your excellency, &c. may, shall, or
or	صاحب	will be pleased to speak; be pleased, sir, to
بولیگا	حضرت	speak: may your excellency, &c. be pleased
		to speak.

بولی - - - we shall, &c. speak; or, may we speak.

بولو	{	تُو	thou mayest, must, shalt, or wilt speak; or,
			mayest thou speak.
		وہ	he may, must, shall, or will, or may he speak.
		تُم	ye may, must, shall, or will, or may ye speak.
		وہ	they may, shall, or will, or may they speak.

35. From the intransitive verb last conjugated, a transitive or causal is obtained by shortening the long vowel of the root and affixing ا (ā) as explained at paragraph 29; thus بول becomes بُلَا.

*Imperative for the second person singular, or The Root.*

بُلا *call.*

*Infinitive and Gerund.*

بُلَانِي or بُلَانَا *to call, the calling.*

*Past Participle.*

Singular.	Plural.
بُلَايَا or بُلَايَا <i>called.</i>	بُلَايَ or بُلَايَ هُوِي <i>called.</i>

*Present Participle*

Singular.	Plural.
بُلَاتَا or بُلَاتَا هُوَا <i>calling.</i>	بُلَاتِي or بُلَاتِي هُوِي <i>calling.</i>

*Past Conjunctive Participle.*

*Singular and Plural.*

بُلَايَ or بُلَايَ بُلَاكِرِي or بُلَاكِرِي *having called.*

*Past Indefinite Tense.*

Singular.	Plural.
بُلَايَا { مَينَ نِي * <i>I called.</i> تُو نِي <i>thou calledst.</i> أُس نِي <i>he called.</i>	بُلَايَا { هَم نِي <i>we called.</i> تَم نِي <i>ye called.</i> أَن نِي <i>they called.</i>

*Pluperfect or Past Past Tense.*

Singular.	Plural.
بُلَايَا { مَينَ نِي <i>I had called.</i> تُو نِي <i>thou hadst called.</i> أُس نِي <i>he had called.</i>	بُلَايَا { هَم نِي <i>we had called.</i> تَم نِي <i>ye had called.</i> أَن نِي <i>they had called.</i>

\* See the note to paragraph 25, for the reason of this participle in construction with the past tenses of transitive verbs.

*Past Definite or Past Present Tense.*

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مِینِ نی} \text{ } I \text{ have called.} \\ \text{بُلايا هَي} \text{ } \text{تُو نی} \text{ } thou \text{ hast called.} \\ \text{اُس نی} \text{ } he \text{ has called.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم نی} \text{ } we \text{ have called.} \\ \text{بُلايا هَي} \text{ } \text{تُم نی} \text{ } ye \text{ have called.} \\ \text{اُن نی} \text{ } they \text{ have called.} \end{array} \right.$

*Past Future Tense.*

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مِینِ نی} \text{ } I \\ \text{بُلايا هُو ی} \text{ } \text{تُو نی} \text{ } thou \\ \text{اُس نی} \text{ } he \end{array} \right. \begin{array}{l} \text{may, shall, or} \\ \text{will have} \\ \text{called;} \\ \text{or might} \\ \text{\&c. call.} \end{array}$	$\left\{ \begin{array}{l} \text{ہم نی} \text{ } we \\ \text{بُلايا هُو ی} \text{ } \text{تُم نی} \text{ } ye \\ \text{اُن نی} \text{ } they \end{array} \right. \begin{array}{l} \text{may, shall, or} \\ \text{will have} \\ \text{called;} \\ \text{or might,} \\ \text{\&c. call.} \end{array}$

Or,

Singular	Plural.
$\left\{ \begin{array}{l} \text{مِینِ نی} \text{ } I \\ \text{بُلايا هُو گا} \text{ } \text{تُو نی} \text{ } thou \\ \text{اُس نی} \text{ } he \end{array} \right. \begin{array}{l} \text{shall, will, or} \\ \text{may have} \\ \text{called; or} \\ \text{should,} \\ \text{\&c. call.} \end{array}$	$\left\{ \begin{array}{l} \text{ہم نی} \text{ } we \\ \text{بُلايا هُو گا} \text{ } \text{تُم نی} \text{ } ye \\ \text{اُن نی} \text{ } they \end{array} \right. \begin{array}{l} \text{shall, will, or} \\ \text{may have} \\ \text{called; or} \\ \text{should,} \\ \text{\&c. call.} \end{array}$

*Past Conditional and Optative Tense.*

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مِینِ نی} \text{ } \text{اے} \text{ } If, \text{ would to} \\ \text{بُلايا هُو تا} \text{ } \text{تُو نی} \text{ } \text{اے} \text{ } God, I, \&c. \\ \text{اُس نی} \text{ } \text{اے} \text{ } \text{تُو نی} \text{ } \text{اے} \text{ } had \text{ called;} \\ \text{اُس نی} \text{ } \text{اے} \text{ } \text{تُو نی} \text{ } \text{اے} \text{ } then I, \&c. \\ \text{اُس نی} \text{ } \text{اے} \text{ } \text{تُو نی} \text{ } \text{اے} \text{ } would \text{ have} \\ \text{اُس نی} \text{ } \text{اے} \text{ } \text{تُو نی} \text{ } \text{اے} \text{ } called, \&c. \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم نی} \text{ } \text{اے} \text{ } If, \text{ would to} \\ \text{بُلايا هُو تا} \text{ } \text{تُم نی} \text{ } \text{اے} \text{ } God, we, \&c. \\ \text{اُس نی} \text{ } \text{اے} \text{ } \text{تُم نی} \text{ } \text{اے} \text{ } had \text{ called;} \\ \text{اُس نی} \text{ } \text{اے} \text{ } \text{تُم نی} \text{ } \text{اے} \text{ } then we, \&c. \\ \text{اُس نی} \text{ } \text{اے} \text{ } \text{تُم نی} \text{ } \text{اے} \text{ } would \text{ have} \\ \text{اُس نی} \text{ } \text{اے} \text{ } \text{تُم نی} \text{ } \text{اے} \text{ } called, \&c. \end{array} \right.$

*Present Indefinite Tense.*

Singular.	Plural.
مَينَ <i>I call.</i>	هَم <del>we</del> <i>call.</i>
بُلَاتَا* تُو <i>thou callest.</i>	بُلَاتِي* تُم <i>ye call.</i>
وَهُ <i>he calls.</i>	وَي <i>they call.</i>

*Imperfect or Present Past Tense.*

Singular.	Plural.
مَينَ بُلَاتَا تَهَا <i>I was calling.</i>	هَم بُلَاتِي تَهَي <i>we were calling.</i>

And for the other persons, by changing the pronoun.

*Present Definite or Present Present Tense.*

Singular.	Plural.
مَينَ بُلَاتَا هُون <i>I am calling.</i>	هَم بُلَاتِي هَيْن <i>we are calling.</i>

And for the other persons, by varying the pronoun and auxiliary, as before shown.

*Present Future Tense.*

Singular.	Plural.
مَينَ بُلَاتَا هُون <i>I may, &amp;c. be calling.</i>	هَم بُلَاتِي هُوَيْن <i>we may, &amp;c. be calling.</i>

Or,

Singular.	Plural.
مَينَ بُلَاتَا هُونْكَ <i>I shall, &amp;c. be calling.</i>	هَم بُلَاتِي هُونْكَ <i>we shall, &amp;c. be calling.</i>

And for the rest by varying the pronoun and auxiliary, as before exhibited.

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\* Or, with a conditional conjunction or an adverb of wishing, expressed or understood, this portion of the verb may be used in a Conditional or Optative sense, like the tense next preceding.

*Future Indefinite or Aorist Tense.*

Singular.		Plural.	
مَیْنُ بُلَاؤُن I	may, shall,	ہم بُلَاؤِیْن we	may, shall,
تُو بُلَاؤِی thou	or will call;	تُم بُلَاؤُ ye	or will call;
وہ بُلَاؤِی he	or call, &c.	وہی بُلَاؤِیْن they	or call, &c.

*Future Indefinite Tense.*

Singular.		Plural.	
مَیْنُ بُلَاؤِیْگَا I	shall, will,	ہم بُلَاؤِیْگی we	shall, will,
تُو بُلَاؤِیْگَا thou	or may	تُم بُلَاؤِیْگی ye	or may
وہ بُلَاؤِیْگَا he	call.	وہی بُلَاؤِیْگی they	call.

*Imperative.*

The same as the *Future Indefinite or Aorist*, except the second person singular, which is the mere root; as, *بُلَاؤُ* call thou. See the preceding conjugation.

*Respectful and Precative forms of the Future and Imperative.*

بُلَاؤِیْ	آپ	you, sir, or your excellency, &c. may, shall, or
or	صاحب	will be pleased to call; be pleased, sir, to call;
بُلَاؤِیْگَا	حضرت	may your excellency, &c. be pleased to call.

بُلَاؤِیْ - - - we may, shall, &c. call; may we call.

بُلَاؤِیْ	تُو	thou mayest, shalt, or wilt call; or, mayest thou call.
	وہ	he may, must, shall, or will, or may he call.
	تُم	ye may, must, shall, or will, or may ye call.
	وہی	they may, must, shall, or will, or may they call.

Passive voice of the same verb, formed by adding جانا *to go*, to its past participle, as explained at paragraph 32.

*Imperative for the second person singular, or The Root.*

بُلايا جا *be called.*

*Infinitive and Gerund.*

Singular.

جاني or بُلايا جانا *to be called, the being called.*

Plural.

بُلاي جاني or جاني *to be called, the being called.*

*Past Participle.*

Singular.

بُلايا گيا *been called.*

Plural.

بُلاي گئي *been called.*

*Present Participle.*

Singular.

بُلايا جاتي *being called.*

Plural.

بُلاي جاتي *being called.*

*Past Conjunctive Participle.*

Singular.

بُلايا جا جاکي or جاکري جاکري *having been called.*

Plural.

بُلاي جا جاکي or جاکري جاکري *having been called.*

*Past Indefinite Tense.*

Singular.

بُلايا گيا { مِين *I was called.*  
تُو *thou wast called.*  
وُه *he was called.*

Plural.

بُلاي گئي { هَم *we were called.*  
تَم *ye were called.*  
وَي *they were called.*

. *Pluperfect or Past Past Tense.*

Singular.	Plural.
<div> <div> <div>مَین</div> <div><i>I had been called.</i></div> </div> <div> <div>تُو</div> <div><i>thou hadst been called.</i></div> </div> <div> <div>وہ</div> <div><i>he had been called.</i></div> </div> </div>	<div> <div>ہم</div> <div><i>we had been called.</i></div> </div> <div> <div>تُم</div> <div><i>ye had been called.</i></div> </div> <div> <div>وہی</div> <div><i>they had been called.</i></div> </div>

*Past Definite or Past Present Tense.*

Singular.	Plural.
<p>مَین <i>I have been called.</i></p> <p>تُو <i>thou hast been called.</i></p> <p>وہ <i>he has been called.</i></p>	<p>ہم <i>we have been called.</i></p> <p>تُم <i>ye have been called.</i></p> <p>وِی <i>they have been called.</i></p>

*Past Future Tense.*

Singular.		Plural.
I مَیں بُلایا گیا ہووِن thou تُو بُلایا گیا ہووِی he وَہ بُلایا گیا ہووِی	{ may, shall, or will have been called ; or, might, &c. be called.	we ہم بُلَی گئی ہووِین ye تُم بُلَی گئی ہووِو they وِی بُلَی گئی ہووِین
	{ may, shall, or will have been called ; or, should, &c. be called.	

Or,

Singular.		Plural.
I مَیں بُلایا گیا ہوگا thou تُو بُلایا گیا ہوگا he وہ بُلایا گیا ہوگا	{ shall, will, or may have been called ; or, should, &c. be called.	we ہم بُلایے گئے ہونگی ye تم بُلایے گئے ہوگی they وہی بُلایے گئے ہونگی
	{ shall, will, or may have been called ; or, should, &c. be called.	{ shall, will, or may have been called ; or, should, &c. be called.



*Past Conditional or Optative Tense.*

Singular.		Plural.	
بُلايا گيا ہوتا	مَينَ	ہم	If, would to
	اَللّٰہُ		God, I, &c.
	تُو		had been
	وہ		called ; or,
	تُو	تُم	then I, &c.
	وہ	وہی	would have
			been called.

*Present Indefinite Tense.*

Singular.		Plural.	
بُلايا جاتا*	مَينَ	ہم	I am called.
	تُو		we are called.
	وہ		ye are called.
	تُو	تُم	ye are called.
	وہ	وہی	they are called.

*Imperfect or Present Past Tense.*

Singular.		Plural.	
بُلايا جاتا تھا	مَينَ	ہم	I was called.
	تُو		we were called.
	وہ		ye were called.
	تُو	تُم	ye were called.
	وہ	وہی	they were called.

---

\* With a conditional conjunction or an adverb of wishing, expressed or understood, this form of the verb may convey a conditional or optative sense, similar to the tense immediately preceding.

*Present Definite or Present Present Tense.*

Singular.	Plural.
مَينَ بُلَايا جاتا هُون <i>I am being called.</i>	هَم بُلَايَ جاتي هَين <i>we are being called.</i>
تُو بُلَايا جاتا هَي <i>thou art being called.</i>	تُم بُلَايَ جاتي هو <i>ye are being called.</i>
وَه بُلَايا جاتا هَي <i>he is being called.</i>	وَي بُلَايَ جاتي هَين <i>they are being called.</i>

*Present Future Tense.*

Singular.	Plural.
مَينَ بُلَايا جاتا هُون <i>I may</i>	هَم بُلَايَ جاتي هُون <i>we may</i>
تُو بُلَايا جاتا هَوَي <i>thou mayest</i>	تُم بُلَايَ جاتي هُو <i>ye may</i>
وَه بُلَايا جاتا هَوَي <i>he may</i>	وَي بُلَايَ جاتي هُون <i>they may</i>

Or,

Singular.	Plural.
مَينَ بُلَايا جاتا هُونگا <i>I shall, &amp;c.</i>	هَم بُلَايَ جاتي هُونگي <i>we shall, &amp;c.</i>
تُو بُلَايا جاتا هُوگا <i>thou shalt</i>	تُم بُلَايَ جاتي هُوگي <i>ye shall, &amp;c.</i>
وَه بُلَايا جاتا هُوگا <i>he shall, &amp;c.</i>	وَي بُلَايَ جاتي هُونگي <i>they shall</i>

*Future Indefinite or Aorist Tense.*

Singular.	Plural.
مَينَ بُلَايا جاؤن <i>I</i>	هَم بُلَايَ جاوين <i>we</i>
تُو بُلَايا جاوي <i>thou</i>	تُم بُلَايَ جاؤ <i>ye</i>
وَه بُلَايا جاوي <i>he</i>	وَي بُلَايَ جاوين <i>they</i>

*Future Indefinite Tense.*

Singular.		Plural.	
مَينَ بُلَايَا جَاوَنگَا I	$\left\{ \begin{array}{l} \text{shall, will,} \\ \text{or may be} \\ \text{called.} \end{array} \right.$	هَم بُلَايَ جَاوَنگِي we	$\left\{ \begin{array}{l} \text{shall, will,} \\ \text{or may be} \\ \text{called.} \end{array} \right.$
تُو بُلَايَا جَاوَنگَا thou		تُم بُلَايَ جَاوَنگِي ye	
وُه بُلَايَا جَاوَنگَا he		وِي بُلَايَ جَاوَنگِي they	

*Imperative.*

Singular.		Plural.
مَينَ بُلَايَا جَاوَن let me be called.	$\left\{ \begin{array}{l} \text{آپ} \\ \text{or} \\ \text{صاحب} \\ \text{حضرت} \end{array} \right.$	هَم بُلَايَ جَاوَن let us be called.
تُو بُلَايَا جَا be thou called.		تُم بُلَايَ جَاو be ye called.
وُه بُلَايَا جَاوِي let him be called.		وِي بُلَايَ جَاوَن let them be called.

*Respectful and Precative forms of the Future and Imperative.*

بُلَايَ جَاوِي	$\left\{ \begin{array}{l} \text{آپ} \\ \text{or} \\ \text{صاحب} \\ \text{حضرت} \end{array} \right.$	<i>you, sir, or, your excellency shall, will, or may be called ; be you, sir, called ; may your excellency, &amp;c. be called.</i>
or		
بُلَايَ جَاوِيگَا		

بُلَايَ جَاوِي - - we may, shall, or will be called ; may we be called.

جَاوِي	بُلَايَا	تُو	thou shalt, must, &c. or mayest thou be called.
		وُه	he may, must, shall, &c. or may he be called.
	بُلَايَ	تُم	ye may, must, shall, &c. or may ye be called.
		وِي	they may, shall, &c. or may they be called.

For the feminine of this as well as of the preceding conjugations, the singular masculine final ا (*ā*) of the infinitive, the participles, the auxiliaries, and the future, must be changed to ي (*ī*) in that number, and to يَن (*īn*) or يَان (*iyān*) in the plural :

when, however, two or more words come together, each of which might assume the feminine plural sign ن (ā) or ان (ān), as in many of the definite tenses, whether active or passive, that sign is usually omitted in all such words but the last ; so, وي هُوِي تهنِ they (females) *had been* ; هم بَلَاي جاني هُونِگان we (females) *shall be being called*. See paragraphs 22, 23, 25, 26.

## CHAPTER VI.

### *On Indeclinable Words,*

Under which head may be comprised the postpositions or prepositions, adverbs, conjunctions, and interjections.

36. Besides the simple postpositions stated in paragraph 7, there are many words used as postpositions or prepositions, which, being for the most part adverbs, adjectives, nouns, or participles, governed by a simple postposition understood, generally require كي or كِي or the genitive case, masculine inflected or feminine, of certain pronouns before them ;\* and the most common of those which require كي or the genitive case masculine inflected of pronouns are —

آسپاس round about.	باعت by reason, on account.
آگي in front, before.	
اندر within, in the inside.	باوجود or
اوپر on the top, above, upon.	باوصف } notwithstanding.

\* كي مانند like, is sometimes constructed with كي and at others with كي.

باهر or باهر *without, on the outside.*

بجز *besides, except.*

بدلي or بدل *in exchange, instead.*

بدون *without, besides, except.*

برابر *equal to, opposite to.*

براي *by reason, on account, for.*

بر خلاف *in opposition, contrary to.*

بسبب *by reason, on account, in consequence.*

بعد *after.*

بغير *without, besides, except.*

بلا *without.*

or بمع } *with, along with, to-*  
 بمعه } *gether with.*

بموجب *by reason, according to.*

بين or بنا *without, except.*

بنابر *on account, by reason.*

بهاوین *in the perception.*

بہیتر *within, in the inside.*

بی *without.*

بیچ *in, among, between.*

پار *over, across, through.*

پاس *near, at the side.*

پایچی *in the rear, behind, after.*

تلی *beneath, under.*

تین *to, up to.*

جز *besides, except.*

حسب *according to, in conformity with.*

خلاف *in opposition, contrary to.*

درمیان *in the midst, between, during.*

روبرو *face to face, in front.*

ساتھ *in company, with, along with.*

سامہنی *in front, before.*

سبب *by reason, on account.*

سمیت *with, along with, together with.*

سنگت *along with.*

ستمکھ *opposite, in front, over against.*

سوا or سواي *besides, except.*

عقب *behind, after.*

علاوہ *besides.*

عوض *in return, instead, for.*

قابل *capable, worthy.*

قبل *before.*

قریب *near, about.*

کني *near, with.*

گرد *around.*

لائق *worthy, suitable, fit.*

لی *on account, for.*

ماري *by reason, through.*

مانند <i>like.</i>	نزدیک <i>near, about, with.</i>
مُتَعِل <i>near.</i>	نیچے <i>beneath, under.</i>
مُطَابِق <i>conformable to.</i>	واسطی <i>on account, for the sake, for.</i>
مع or مع <i>with, along with.</i>	ہاتھ <i>to the hand.</i>
مُتَابِل <i>opposite, in front.</i>	ہمراہ <i>together with, along with.</i>
مُوافِق <i>according to, agreeable to.</i>	ہوئی <i>in the presence, during.</i>
مُوجِب <i>by means.</i>	یہاں <i>at the abode, with.</i>

And the words most in use, which take *کی* before them, or the genitive case feminine of certain pronouns, are

بابت <i>on the subject.</i>	طرح <i>in the manner, like.</i>
بدولت <i>by the means.</i>	طرف <i>on the side, towards.</i>
بِنسبت <i>in respect.</i>	معرفت <i>by means, by.</i>
خاطر <i>for the sake, for.</i>	نسبت <i>in relation, in respect.</i>

The prepositions, also, borrowed chiefly from the Persian or Arabic, and most in use, are

از <i>from.</i>	بطریق <i>by the way.</i> +
کی از راہ <i>by way (requiring کی in construction).</i>	بعد <i>after.</i>
ب (prefixed) } <i>by, with,</i>	بغیر <i>without, besides.</i>
ب (prefixed) } <i>in, to.</i>	بلا or بنا or بن <i>without.</i>
به (separate) }	بنابر <i>on account, by reason.</i>
با <i>with (prefixed or separate).</i>	بی <i>without (prefixed or separate).</i>
بجائی or بجا <i>instead.</i>	در <i>in.</i>
بر <i>on, in.</i>	سوا or سوائے <i>besides.</i>
بشرط <i>on condition.</i>	علاوہ <i>besides.</i>
	علی <i>on, upon, according to.</i> +

عن *from, on, concerning.*

عند *with, according to.*

في *in, for (each), per.*

كَ (prefixed) *like.*

لِ (prefixed) *to, for.*

مع or مع *with, along with.*

من *from.*

37. The adverbs, whether simple or compound, of most frequent recurrence in the language, besides the words before enumerated as postpositions or prepositions, many of which may be used adverbially also, are the following :

اب *now.*

اب تب *presently.*

اب تك  
or  
اب تلك } *till now, yet.*

إنا *this much.*

أنا *that much.*

إتنا *this much.*

أتنا *that much.*

إتبار *frequently.*

آج *to-day.*

آج كل *nowadays, shortly.*

أچانك *unawares, suddenly.*

آخر  
آخر الأمر } *at last, finally.*

آخرش

أهر *here, hither.*

أهر *there, thither.*

أصلاً *by no means.*

أغلب *most likely.*

أكثر *for the most part.*

إلا *if not, except, else.*

البته *certainly.*

أحال *now, presently.*

الغرض *in short, in a word.*

القصه *in short, in a word.*

الک الک *separately.*

آمني سامني *opposite, face to face.*

أنجت *unawares, suddenly.*

أودھر *there, thither.*

اور کہیں *elsewhere.*

اھان or اھان *nay, no, do not.*

آہستہ or  
آہستی } *gently, softly, by  
degrees.*

ایتنا or ایتنا *this much.*

ایدھر *here, hither.*  
 اسی or ایسا *thus, so.*  
 ایسا وِسا *so so, indifferently.*  
 ایضاً *again, as before.*  
 ایک بار *once.*  
 بار بار or بارہا *often, repeatedly.*  
 • باری *once, at last.*  
 باری باری *alternately.*  
 صَلاً بِالْفِعْلِ *now, at this moment.*  
 باہم *together.*  
 بس or بسا *enough, much, very.*  
 بلی *yes! right! well!*  
 بہت *much, very.*  
 برسوں *two days ago or to come.*  
 پری *on that side, beyond.*  
 پھر *again, then.*  
 پہلی *at first, sooner.*  
 پی *behind, after, on.*  
 پی در پی *one after another.*  
 تا *to, until, to the end.*  
 تب *then.*  
 or تب تک } *till then, so long.*  
 تب تک }  
 تنہا *so much.*  
 تہ *then.*

تِڈھر *there, thither.*  
 تَرْت *instantly, quickly.*  
 تِرسوں *three days ago or to come.*  
 تَرْنَت *instantly, quickly.*  
 تَرْتِکی *at dawn of day, early.*  
 تک *to, up to, till.*  
 تل اوپر *upside down.*  
 تلک *to, up to, till.*  
 تو (emphatic) *indeed, in fact, do.*  
 تو or تو then.  
 تو بھی *even then, still, yet.*  
 توڑی *till, up to.*  
 تھان *there.*  
 تہی بیر *so often.*  
 تہسا *so, in that manner.*  
 تہوں *so, as.*  
 تہوں تہوں *so, at that time.*  
 تہوںکر *so, in such wise.*  
 جب *when.*  
 or جب تک } *till when, as long as*  
 جب تک }  
 جب کا تب *at the time when.*  
 جب کبھی *whenever.*  
 جب نہ تب *perpetually.*  
 جتنہ *as much as.*



جُدا separately.

جِدهر where, whither.

جِدهر تِدهر here and there.

جون as, when.

جون تون in some way.

جونِبهِن exactly when.

جهان where.

جهان تهان here and there,  
everywhere.

جهان جهان }  
جهان كهين } wherever.

جهت quickly.

جي بير as many times, as  
often as.

جِدهر where, whither.

جيسا as.

جيسا تيسا as well as, so so.

جيسا كا تيسا precisely the same.

جيون as, when.

جيون تيون somehow or other.

جيون جيون as, whenever.

جيون كا تيون precisely the same.

جيونكر as, when.

جهت quickly.

چِهونه how? of what kind?

چِنانچِه so that, like as.

جهت but, except, save.

حقا really, truly.

حق نا حق right or wrong.

حق مین with respect to, in  
behalf.

حقيقتاً really, truly, in  
reality.

خصوصاً particularly, espe-  
cially.

خواه مخواه willing or not willing.

در صورت in case, provided.

در کنار aside, apart.

درون in, within.

دفعاتاً often, all at once.

دم بدم at every moment,  
constantly.

دين بدن day by day.

دو بار twice.

دوسري secondly.

دهيري دهيري }  
دهيمي دهيمي } gently, softly.

دير تڪ for a long time.

دي روز yesterday.

دوق سي with pleasure, wil-  
lingly.

رات کو at night.

رفته رفته by degrees, gra-  
dually.

روز روز *day by day, daily.*

زیاده *more.*

سالانه *yearly, annually.*

سبیری *in the morning,*  
*early.*

سچ or سچکر *truly, indeed.*

سدا *always.*

• سویری *in the morning,*  
*early.*

سینت *gratuitously.*

شاید *perhaps, possibly.*

شبشب *during the night.*

شبانه *by night.*

شب کو *at night.*

شتاب *quickly, hastily.*

صبح کو *in the morning.*

صرف *only, merely.*

صریحاً *clearly, plainly.*

ظاهراً *apparently, openly.*

عقلاً *reasonably.*

علیحدہ *apart, separately.*

عنقریب *near, shortly, soon.*

غالباً *chiefly, most likely.*

غرض *in short, in fine.*

غیر *other than, besides.*

فردا *to-morrow.*

فقط *only, merely, simply.*

فی الجملہ *upon the whole.*

فی الحال *instantly.*

فی الحقیقت *in truth, really.*

فی الفور *instantly, now.*

فی الواقع *in fact, certainly.*

قصداً *intentionally, pur-*  
*posely.*

قصہ کوتاہ *in short, in a word.*

کاش or کاشکی *would to God!*

کب *when?*

کب تک or کب تک } *till when? how long?*

کب سے *since when? how*  
*long ago?*

کب لو *till when?*

کبھی or کبھی *ever, some time.*

کبھی کبھی *sometimes, now and*  
*then.*

کبھی نہ کبھی *some time or other.*

کبھی نہیں *never.*

کتنا or کتنا *how much? how*  
*many?*

کد *when?*

کدھر *where? whither?*

کدھر سے *whence?*

کدھی or کدھو *ever, some time.*

کل <i>to-morrow, yesterday.</i>	مثلاً <i>for example, e. g.</i>
کہاں <i>where?</i>	محض <i>merely, purely.</i>
کہاں تک <i>how far? to what degree?</i>	مدام <i>continually, eternally.</i>
کہاں سی <i>whence?</i>	مطلقاً <i>absolutely, not at all.</i>
کہیں <i>somewhere, anywhere.</i>	مفت <i>gratis, for nothing.</i>
کہیں نہ کہیں <i>somewhere or other.</i>	مقرر <i>certainly, assuredly.</i>
کہیں نہین <i>nowhere.</i>	مگر <i>perhaps, only.</i>
کی بیس <i>how often?</i>	ناگاہ <i>suddenly, unawares.</i>
کیسا <i>how? in what manner?</i>	نامی <i>by name.</i>
کیون or کیونکر <i>why? how?</i>	نہیت <i>very, exceedingly.</i>
کیون نہ ہو <i>it must be.</i>	نہت <i>always, constantly.</i>
گاہ گاہی <i>some time or other.</i>	ندان <i>at last, at length.</i>
گو کہ <i>say that, although.</i>	نرسون <i>four days ago or to come.</i>
گویا <i>one would say, as if.</i>	نہ <i>no, not, neither.</i>
لا بد or لا جرم <i>necessarily, undoubtedly.</i>	نہایت <i>extremely, very.</i>
لگ <i>to, as far as, near.</i>	نہین <i>not, no.</i>
مادام <i>as long as, until.</i>	نہین تو <i>otherwise, else.</i>
ماورا or ماسوا <i>besides, moreover.</i>	نیری <i>beside, near.</i>
مانو <i>suppose, grant.</i>	واپس <i>behind, back, again.</i>
مبادا <i>God forbid! lest.</i>	وارپار <i>on both sides, across.</i>
مت <i>not, do not.</i>	واقعی <i>really, in fact.</i>
	وری <i>on this side, near.</i>
	وغیرہ <i>et cætera, and the rest.</i>
	وقت بوقت <i>from time to time.</i>

وَقْتُ بِيَوَقْتُ constantly.

وَقْتُ نَا وَقْتُ occasionally.

وَنِهِن exactly there, immediately.

وُون or وُون in that manner, so.

وُون كَا وُون as before, as originally.

وُونِهِن exactly then.

وَهَان there.

وَهَان سِي thence.

وَهِن or وِهِن exactly there.

وَسَا so.

هَان (for يِهَان) here.

هَان yes, ay, indeed.

هَان هِن yes truly.

هَر كِهِن everywhere.

هَر كَاه always, everywhere.

هَر كَر ever.

هَر وَقْتُ at all times, always.

هَم also, likewise.

هَمَوَاد or هَمِيْشَه always, ever.

هَنُوْز yet, still.

هَو تَو هَو may be, perhaps.

هَوْتِي هَوْتِي gradually.

هَوْلِي gently, slowly.

هُون too, also, yes.

هَو نَه هَو must be, necessarily.

هِي or هِي very, exactly.

هِيْكَ probably, doubtless.

هِي (affixed) very, exactly.

هِيْعَنِي that is to say, viz.

or يَكَايْكَ } all at once, suddenly.

يَكْ بَارْگِي }  
or يَكْ قَلَمْ } at once, altogether.  
يَكْ لَحْتْ }

يُونْ or يُونْكَ thus, in this way.

يُونْ نَه يُونْ one way or other.

يُونْ هِن in this very way.

يِهَان here, hither.

يِهَان تَكْ hitherto, to this degree.

يِهَان سِي hence.

يِهِن exactly here.

38. The conjunctions most in use are—

اِگر if.

اِگر چه although, though.

اَمَّا but, however.

اَوْ or اَو and.

بَلْکِه but, moreover, nay.

بِيْجِي also, even, likewise.

بَر but, yet.

پَش then, therefore.

تَو or تو <i>then.</i>	مگر <i>but, unless.</i>
جَو or جو <i>if, that, when.</i>	نیز <i>also, likewise.</i>
چاهو <i>either, or, choose.</i>	و <i>and.</i>
حال آنکہ <i>whercas, notwithstanding, although.</i>	و (و اگر) <i>and if.</i>
خواہ <i>or, either, whether.</i>	ورنہ <i>and if not, otherwise.</i>
کہ <i>that, because, or.</i>	ولیکن or و لی <i>but, yet.</i>
کون کہ <i>because that.</i>	هرچند <i>how much soever, although.</i>
گر (اگر) <i>if.</i>	هم <i>also, even, likewise.</i>
لیکن or لیك <i>but, yet, however.</i>	یا <i>or.</i>

39. And the words commonly adopted as interjections, besides the vocative signs mentioned in paragraph 8, are—

آفرین <i>well done! bravo!</i>	خوشا <i>O happy! how fortunate!</i>
افسوس <i>ah! alas!</i>	•
باب ري <i>astonishing! good</i>	دُر <i>avaunt!</i>
باب میرا <i>God!</i>	دریغا or دردا <i>alas!</i>
توبہ توبہ <i>tush! fy! foh!</i>	دور یاں or دور هو <i>be off! avaunt!</i>
جی جیکار <i>huzza!</i>	دهن <i>well done!</i>
چپ or چپ <i>silence! hush!</i>	شاباش <i>bravo! excellent!</i>
چپ رهو or چخی <i>begone! avaunt!</i>	کیا بات هي or کیا خوب <i>well done! bravo!</i>
چل چخی or چپی <i>fy! tush!</i>	لو <i>lo! look! see! there now!</i>
حیف <i>ah! alas!</i>	مرحبا <i>hail! God bless you! welcome!</i>
خبردار <i>have a care!</i>	واو یا or وا <i>wo! alas! lackaday!</i>
	واد or واد <i>bravo! well done!</i>

وای	alas! wo to!	ہٹ	fy! begone!
وی	alas! strange!	ہشت	pish! avaunt!
or ہائی	} alas! ah!	ہی or ہی	alas! strange!
ہائی		ہیات	alas! alackaday!

## CHAPTER VII.

*On the Numerals.*

40. The Cardinal numbers, from one to one hundred, with the Indian, Arabic, and European figures adopted to represent them, are as follows :—

FIGURES.			FIGURES.		
Europ.	Arab.	Ind.	Europ.	Arab.	Ind.
1	۱	१	...	...	ایک
2	۲	२	...	...	دو
3	۳	३	...	...	تین
4	۴	۴	...	...	چار
5	۵	۵	...	...	پانچ
6	۶	۶	...	...	چھ
7	۷	۷	...	...	سات
8	۸	۸	...	...	آٹھ
9	۹	۹	...	...	نو
10	۱۰	۱۰	...	...	دس
11	۱۱	۱۱	...	...	ایکادہ
12	۱۲	۱۲	...	...	بارہ
13	۱۳	۱۳	...	...	تیرہ
14	۱۴	۱۴	...	...	چودہ
15	۱۵	۱۵	...	...	پندرہ
16	۱۶	۱۶	...	...	سولہ

FIGURES.			FIGURES.		
<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>	<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>
17	١٧	١٥	...	...	ستّر
18	١٨	١٦	...	...	اَثَارَه
19	١٩	١٧	...	...	اُنَيس
20	٢٠	٢٠	...	...	بِيس
21	٢١	٢١	...	...	اِكِيس
22	٢٢	٢٢	...	...	بائِيس
23	٢٣	٢٣	...	...	تِئِيس
24	٢٤	٢٤	...	...	چَوِيس
25	٢٥	٢٥	...	...	بِچِيس
26	٢٦	٢٦	...	...	جِهَيس
27	٢٧	٢٧	...	...	سَتائِيس
28	٢٨	٢٨	...	...	اَثائِيس
29	٢٩	٢٩	...	...	اُنَئِيس
30	٣٠	٣٠	...	...	تِيس
31	٣١	٣١	...	...	اَكُنِيس
32	٣٢	٣٢	...	...	بَتِيس
33	٣٣	٣٣	...	...	تِئِئِيس
34	٣٤	٣٤	...	...	چَوِئِيس
35	٣٥	٣٥	...	...	بِئِئِيس
36	٣٦	٣٦	...	...	جِهَئِيس
37	٣٧	٣٧	...	...	سِئِئِيس
38	٣٨	٣٨	...	...	اَثَئِيس
39	٣٩	٣٩	...	...	اُنَئِئِيس
40	٤٠	٤٠	...	...	چالِيس
41	٤١	٤١	...	...	اَكَلِيس
42	٤٢	٤٢	...	...	بِيالِيس
43	٤٣	٤٣	...	...	تِئِئِئِيس
44	٤٤	٤٤	...	...	چَوِئِئِيس
45	٤٥	٤٥	...	...	بِئِئِئِيس
46	٤٦	٤٦	...	...	جِهَئِئِئِيس
47	٤٧	٤٧	...	...	سِئِئِئِئِيس
48	٤٨	٤٨	...	...	اَثَئِئِئِئِيس
49	٤٩	٤٩	...	...	اُنَچاس
50	٥٠	٥٠	...	...	بِچاس
51	٥١	٥١	...	...	اِكاون
52	٥٢	٥٢	...	...	باون
53	٥٣	٥٣	...	...	تَرِين
54	٥٤	٥٤	...	...	چون
55	٥٥	٥٥	...	...	بِچين
56	٥٦	٥٦	...	...	جِهين
57	٥٧	٥٧	...	...	سَتاون
58	٥٨	٥٨	...	...	اَثَهاون

FIGURES.						FIGURES.					
<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>				<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>			
59	۵۹	۵۹	...	...	اَسْتِه	80	۸۰	۸۰	...	...	اَسِي
60	۶۰	۶۰	...	...	سَاٹِه	81	۸۱	۸۱	...	...	اِکاسِي
61	۶۱	۶۱	...	...	اِکْسٹِه	82	۸۲	۸۲	...	...	+ بِياسِي
62	۶۲	۶۲	...	...	بَاٹِه	83	۸۳	۸۳	...	...	تِرَاسِي
63	۶۳	۶۳	...	...	تِرُسٹِه	84	۸۴	۸۴	...	...	چَوَراسِي
64	۶۴	۶۴	...	...	چَوُسٹِه	85	۸۵	۸۵	...	...	بِچاسِي
65	۶۵	۶۵	...	...	بِيَسٹِه	86	۸۶	۸۶	...	...	جِيہاسِي
66	۶۶	۶۶	...	...	جِيہاسٹِه	87	۸۷	۸۷	...	...	سَتاسِي
67	۶۷	۶۷	...	...	سَتْسٹِه	88	۸۸	۸۸	...	...	اَتھاسِي
68	۶۸	۶۸	...	...	اَتھاسٹِه	89	۸۹	۸۹	...	...	+ نَواسِي
69	۶۹	۶۹	...	...	اُنہتر	90	۹۰	۹۰	...	...	نَوِي
70	۷۰	۷۰	...	...	ستر	91	۹۱	۹۱	...	...	اِکَانَوِي
71	۷۱	۷۱	...	...	اِکہتر	92	۹۲	۹۲	...	...	بَانَوِي
72	۷۲	۷۲	...	...	بہتر	93	۹۳	۹۳	...	...	تِرَانَوِي
73	۷۳	۷۳	...	...	تہتر	94	۹۴	۹۴	...	...	چَوَرَانَوِي
74	۷۴	۷۴	...	...	چَوہتر	95	۹۵	۹۵	...	...	بِچَانَوِي
75	۷۵	۷۵	...	...	بِچہتر	96	۹۶	۹۶	...	...	جِيہَانَوِي
76	۷۶	۷۶	...	...	جِيہتر	97	۹۷	۹۷	...	...	سَتَانَوِي
77	۷۷	۷۷	...	...	سَتہتر	98	۹۸	۹۸	...	...	اَتھَانَوِي
78	۷۸	۷۸	...	...	اَتھہتر	99	۹۹	۹۹	...	...	نَنَانَوِي
79	۷۹	۷۹	...	...	اُناسِي	100	۱۰۰	۱۰۰	...	...	سو or سِي





## 41. The Ordinals are,

1st . . . پہلا	6th چھٹھا or چھٹوان
2nd . . . دُوسرا or دُوجا	7th . . . ساتواں
3rd . . . تیسرا or تِیجا	8th . . . آٹھواں
4th . . . چوتھا	9th . . . نواں
5th . . . پانچواں	10th . . . دسواں

And so forth, by adding وان or آن or ها to the cardinals, as before noticed at paragraph 13.

## 42. The aggregate or collective numbers are,

A four . . . گنتا	A hundred . . . سیکڑا
A five . . . گاہی	A thousand . . . ہزار
A score . . . بیسی	A hundred thousand لاکھ
A forty . . . چالیسا	*A ten millions . . . کروڑ

43. In a distributive sense, the numerals, whether cardinals or ordinals, are repeated; as, ایک ایک *one by one*, دس دس *by tens*, بارہواں بارہواں *every twelfth*. Proportionals and reduplicatives are formed by adding گُنا or, more especially with regard to the folds or rows of any material, تہا or لڑا or پرتا to the modified forms of the cardinals as used in composition, and in some cases to the unaltered forms; so, اکٹھا *single*, دو لڑا *double*, تیر لڑا *treble*, چو لڑا *quadruple*, پچھ لڑا *quintuple*, چھ لڑا *sextuple*,

\* In the decimal arrangement of numbers, the rank or degree of units is termed ایکائی; that of tens, دہائی; that of hundreds, سیکڑا (or, at Bombay, سینکڑا); that of thousands, ہزارا; that of tens of thousands, دس ہزارا; and that of hundreds of thousands, لاکھا.

سَـتَـجَـرَـتَا *septuple*, اَـثَـنَـهَـ گُـنَا *octuple*, نَـوَـتَـهَا *ninefold*, دَـسَـ گُـنَا *tenfold*, &c.; but اِکَا and اِکَـهَـرَا are also used for single, دَـوِـنَا and دَـوِـهَـرَا and دَـوِـبَـرَا and جَـوِـهَـرَا and جَـوِـبَـرَا for double, تَـیِـسَـرَا and تَـهَـرَا for treble, چَـهَـرَـبَـرَا and چَـهَـرَـبَـرَا for quadruple: and چَـنَـدَـ may with the Persian numerals be adopted as an affix for the same purpose; so, دَـوِـ چَـنَـدَـ *two fold*, تَـیِـسَـ چَـنَـدَـ *twice as much*; چَـنَـدَـ سَـهَـ *treble*; چَـنَـدَـ چَـهَـارَـ *quadruple*; نَـهَـ چَـنَـدَـ *nine fold*; دَـهَـ چَـنَـدَـ *ten fold*: whilst بَـرَا بَـرَـ or تَـهَـ may be subjoined in a like meaning to the simple forms of the cardinals as before given, or to the Persian nouns of number; as, دَـوِـ بَـرَا *twice as much*, تَـهَـ تَـیِـسَـ *three fold*, سَـا تَـهَـ بَـرَا or هَـفَـتَـ تَـهَـ *seven fold*.

44. The fractionals, whether used alone or with other numbers, will be comprehended from the following detailed statement.

پَاوُ or چَوْتَهَ or چَوْتَهَائِي 4	سَوَا تَیِـسَـ 3 $\frac{1}{4}$ . . . .
تَـهَـائِي 3	سَاڑَـهِي تَیِـسَـ 3 $\frac{1}{2}$ . . . .
دَیِـزَـهَ پَاوُ 3	پَـوِـنِي چَـارَـ 3 $\frac{3}{4}$ . . . .
آدَـهَا 2	پَـوِـنِي بَیِـسَـ 19 $\frac{3}{4}$ . . . .
دَوِـ تَـهَـائِي 3	سَوَا تَیِـسَـ 30 $\frac{1}{4}$ . . . .
پَـوِـن or تَیِـسَـ پَاوُ 4	سَاڑَـهِي هَـچَـاسَـ 50 $\frac{1}{2}$ . . . .
سَوَا 1 $\frac{1}{4}$ . . . .	پَـوِـنِي سَوَا 75 . . . .
دَیِـزَـهَ 1 $\frac{1}{2}$ . . . .	سَوَا سَوَا 125 . . . .
پَـوِـنِي دَوِـ 1 $\frac{3}{4}$ . . . .	دَیِـزَـهَ سَوَا 150 . . . .
سَوَا دَوِـ 2 $\frac{1}{4}$ . . . .	اَزَـهَـائِي سَوَا 250 . . . .
اَزَـهَـائِي 2 $\frac{1}{2}$ . . . .	پَـوِـنِي دَوِـ سَوَا 175 . . . .
پَـوِـنِي نَیِـسَـ 2 $\frac{3}{4}$ . . . .	سَوَا دَوِـ سَوَا 225 . . . .

275 . . . پَوِي تين سو	1500 . . . دِيَّوَه هزار
325 . . . سَوَا تين سو	1750 . . . پَوِي دو هزار
350 . . . ساڑھي تين سو	2250 . . . سَوَا دو هزار
750 . . . ساڑھي سات سو	2500 . . . اڑھائي هزار
1250 . . . سَوَا هزار	3500 . . . ساڑھي تين هزار

Of the words above used, which have not already been particularly explained, پَوِي means *a quarter less*, سَوَا *with a quarter*, ساڑھي *with a half*, and اڑھائي *two and a half*.

## CHAPTER VIII.

### *On the Formation of Derivatives.*

45. Abstract nouns are often formed from adjectives, with occasionally some modification, by subjoining

ا (ā)	as	گرم warm weather, from	گرم warm.
ات (āt)	—	بہتات abundance,	— بہت much.
اِي (ā'ī)	—	چوکسائي caution,	— چوکس cautious.
آيت (āyat)	—	بہتائيت abundance,	— بہت much.
پا (pā)	—	پڑھاپا old age,	— پڑھا old.
پن (pan)	—	موٹاپن fatness,	— موٹا fat.
پنا (panā)	—	چھوٹاپنا smallness,	— چھوٹا small.
تا (tā)	—	کوملتا softness,	— کومل soft.
تي (tī)	—	کميتي deficiency,	— کم little
س (s)	—	میتھاس sweetness,	— میٹھا sweet.

گِی (gī)	as	تازگی freshness,	from	تازه fresh.
ن (n)	—	اُونچان height,	—	اُونچا high.
هت (haṭ)	—	کُروادِت bitterness,	—	کُرا bitter.
ی (ī)	—	بُراي evil,	—	بُرا bad.

Or from primitive nouns substantive by affixing to them

ت (at)	as	آدمیت humanity,	from	آدمی a man.
ایت (āyat)	—	پنچایت a council,	—	پنچ five.
پنا (panā)	—	بیوانا widowhood,	—	بیوا a widow.

But they are still more abundantly derived from verbs; some being the same in form as the second person singular of the imperative, like بول speech, چاه desire: or as the present, or past, participle, in either gender; so, بولنا the faculty of speech; کہا a saying or order, بڑھتی increase, گنتی a reckoning, بولی speech, from بول speak, کہہ say, بڑہ increase, گن reckon. They are, moreover, to be obtained by adding to the second person singular of the imperative

اپ (āp)	as	مِلاپ concord,	from	مِل meet.
اس (ās)	—	پِیاس thirst,	—	پِی drink.
*اُو (ā'o)	—	چڑھاو ascent,	—	چڑھ ascend.
اِی (ā'ī)	—	بواي a sowing,	—	بو sow.
ن (an)	—	جلن a burning,	—	جل burn.
نت (ant)	—	پڑھنت a reading,	—	پڑھ read.
*و (o)	—	دباو pressure,	—	دبا press.

\* Perhaps, the addition in both these cases is اُو (ā'o), the ʾ of the affix and that of the imperative coalescing. It may be observed, moreover, that if the vowel of the verbal root be long, it becomes shortened before the affix اُو (ā'o):

وا (wā)	as	بُهْلَاو deception,	from	بُهْلَا deceive.
وَت (wat)	—	بِنَاوَت contrivance,	—	بِنَا contrive.
هَت (hat)	—	بُلَاهَت a calling,	—	بُلَا call.
ي (ī)	—	کِهْلَاي a feeding,	—	کِهْلَا feed.

And Persian nouns of this description are often had by the addition of *ش* (*ish*) to adjectives or to the imperatives of verbs in that language ; as, پَیْدَاش production, from پَیْدَا produced ; دَانِش knowledge, from دان know.

46. The noun, which denotes the performer of any act or the dealer in any thing, is frequently obtained by subjoining هَارَا or لَا to the inflected infinitive of a verb ; so, مَارَنَبَهَارَا a smiter, بُولَنَبِوَالَا a speaker ; and, by adding to nouns or verbal roots the same affixes, or

ار (ār)	as	چَمَار a currier,	from	چَام leather.
ارَا (ārā)	—	بِیْتَمِیَارَا a sutler,	—	بِیْتَمِی an oven.
اک (āk)	—	پَرَاک a swimmer,	—	پَر swim.
الی (ālī)	—	دَوَالِی a tambourin-player,	—	دَف a tambourin.
انداز (andāz)	—	گُولَنَدَاز a gunner,	—	گُولَا a cannon-ball.
اها (āhā)	—	دَوَرَاها a runner,	—	دَوَر run.
باز (bāz)	—	مَرغَبَاز a cockfighter,	—	مَرغ a cock.
بان (bān)	—	دَرَبَانَ a porter,	—	دَر a door.
بر (bar)	—	رَهَبَر a guide,	—	رَاد a road.

so, چَهِنَاو seizure, from چَهِنَا to seize : and in dissyllabic roots, the short vowel of the last syllable, if *fat'ha*, is omitted before the same affix ; as, چِهْرَکَاو sprinkling, from چِهْرَکَا to sprinkle.



وڑا (orā)	as	بہگوتا a deserter,	from	بھاگ flee.
ولیا (oliyā)	—	دغولیا an impostor,	—	دغل deceit.
ویا (waiyā)	—	گوتیا a singer,	—	گا sing.
ہا (hā)	—	دُلکھیا a trotter,	—	دُلکھی a trot.
ہار (hār)	—	چوڑیہار a bracelet-seller,	—	چوڑی a bracelet.
ی (ī)	—	سندیسِی a messenger,	—	سندیس a message.
میا (iyā)	—	مکھنیا a butter-man,	—	مکھن butter.
یارا (iyārā)	—	گھسیارا a grass-cutter,	—	گھاس grass.
یت (ait)	—	بھالیت a spearman,	—	بھالا a spear.
یتا (aitā)	—	چڑھیتا a rider,	—	چڑ mount.
یرا (erā)	—	سنہیرا a snake-catcher,	—	سانپ a snake.

47. Local and instrumental nouns are often the same in form as the infinitive of a verb; so, *ہرن کا رَمنا ہی* it is a range or park for deer: or, they may be derived from the second person singular of the imperative by the addition of *ان* (an) or *نی* (nī); as *بیلنا* or *بیلن* a rolling-pin, from *بیل* roll; *کترنی* a pair of scissors, from *کتر* clip.\* But the latter are in some instances obtained from adjectives by subjoining *ا* (ā), as *گولا* a ball, from *گول* round; and the former more frequently from substantives by affixing—

آباد (ābād)	as	حیدرآباد city of Haidar, from	حیدر proper name.
آلا (ālā)	—	سِوالا Siva's temple,	— سِوا Siva.

\* *بستی* a village, from *بس* dwell; *جھاڑو* a broom, from *جھاڑ* sweep; and *بچھونا* a bed, from *بچھا* spread, also occur.



آلیہ (ālāya)	as	ہمالیہ Himālaya,	from	ہم snow.
باڑی (bārī)	—	پہلواڑی a flower-garden,	—	پھول a flower.
پور (pūr)	—	غازیپور city of Ghazī,	—	غازی a proper name.
خانہ (khāna)	—	باورچیخانہ a kitchen,	—	باورچی a cook.
دان (dān)	—	قلمدان a pen-case,	—	قلم a pen.
زار (zār)	—	لالہ زار a tulip-bed,	—	لالہ a tulip.
سال (sāl)	—	گھڑسال a stable,	—	گھوڑا a horse.
سالا (sālā)	—	گاونسالا a cow-house,	—	گاو a cow.
ستان (stān)	—	ہندوستان India,	—	ہندو Indian.
ستان (istān)	—	قبرستان a burying-place,	—	قبر a grave.
ستھان (asthān)	—	دیوستھان } a temple,	—	دیو a god.
ستھل (asthal)	—	دیوستھل }		
شن (shan)	—	گلشن a rose-bower,	—	گل a rose.
کدہ (kada)	—	میکدہ a tavern,	—	می wine.
گاہ (gāh)	—	آرامگاہ a resting-place,	—	آرام rest.
گرہ (grih)	—	دیوگرہ } a temple,	—	دیو a god.
ل (al)	—	دیول }		
نگر (nagar)	—	احمدنگر city of Ahmad,	—	احمد a proper name.
واڑی (wārī)	—	پھواڑی a flower-garden,	—	پھول a flower.
ونچا (onchā)	—	گہڑونچا a stand for water-pots,	—	گہڑا a water-pot.

Instrumental nouns, moreover, are sometimes deduced from substantives, by the addition of

ال (āl)	as	گھڑیال an hour-bell,	from	گھڑی an hour.
انہ (āna)	—	انگشتانہ a thimble,	—	انگشت a finger. [dle.
تراش (tarāsh)	—	کُلتراش snuffers,	—	کُل snuff of a can-

چُو (chū)	as	مِخِ چُو a hammer,	from	مِخِ a nail.
کُت (ak)	—	چشمک spectacles,	—	چشم an eye.
گِیر (gīr)	—	گُلگیر snuffers,	—	گُل snuff of a can-
ہ (a)	—	دستہ a handle,	—	دست a hand. [dle.
یل (el)	—	نکیل a camel's nose-stick,	—	ناک a nose.

48. The diminutive of a noun is obtained by affixing to it

ا (ā)	as	بچیا a little daughter,	from	بیٹی a daughter.
بچہ (bachcha)	—	سوداگرچہ a young merchant,	—	سوداگر a merchant.
چہ (cha)	—	دیکچہ a kettle,	—	دیکٹ a caldron.
چی (chī)	—	دیکچی }		
ری (rī)	—	پلنگڑی a small bedstead,	—	پلنگٹ a bedstead.
زادہ (zāda)	—	شہزادہ a prince,	—	
زادی (zādī)	—	شہزادی a princess,	—	شاہ a king.
ک (ak)	—	توپکٹ a musket,	—	توپ a cannon.
وا (wā)	—	مردوا a manikin,	—	مرد a man.
وٹا (auṭā)	—	ہرنوٹا a fawn,	—	ہرن a deer.
یا (iyā)	—	کچیا a small bedstead,	—	کھات a bedstead.
یتا (etā)	—	بمہنیتا a young Brāhman,	—	برہمن a Brāhman.
یچہ (īcha)	—	باغیچہ a small garden,	—	باغ a garden.
یل (el)	—	بگھیل a tiger's whelp,	—	باگھ a tiger.
یلا (elā)	—	بگھیلا }		
یلا (ailā)	—	موربلا a peachick,	—	مور a peacock.

Or by changing a final ا (ā) into ی (ī), as رسی a string, from رِسا a rope ; گولی a bullet or pill, from گولا a ball.

49. Adjectives may be formed from substantives by prefixing—

ا (a)	as	أَهْلُ fruitless,	from	فَهِلُ fruit.
ان (an)	—	أَهْوَنُ impossible,	—	هَوْنٌ to be.
أُولُو (ūlū)	—	أُولُو الْعَزْمِ resolute,	—	عَزْمٌ resolution.
أُولِي (ūlī)	—	أُولِي الْعِلْمِ learned,	—	عِلْمٌ science.
اهل (ahl)	—	أَهْلُ كَرَمٍ liberal,	—	كَرَمٌ liberality.
بِ (bi)	—	بِئْسَ بِلٍّ clean,	—	مِلٌّ filth.
بَا (bā)	—	بَا مَزَةٍ delicious,	—	مَزَةٌ flavour.
بَد (bad)	—	بَدَنَاتٍ ill-bred,	—	ذَاتٌ nature.
بِي (be)	—	بِئْخِرٍ incautious,	—	خَبْرٌ intelligence.
ذُو (zū)	—	ذُو ذَنْبٍ tailed,	—	ذَنْبٌ a tail.
ذَوِي (zawī)	—	ذَوِي الْقُدْرَةِ powerful,	—	قُدْرَةٌ power.
ذِي (zī)	—	ذِي هَوْشٍ sensible,	—	هَوْشٌ understanding.
سُ (su)	—	سُرُوبٍ well-formed,	—	رُوبٌ form.
صَاحِب (ṣāhib)	—	صَاحِبِ دَرْدٍ compassionate,	—	دَرْدٌ pity.
غَيْر (ghair)	—	غَيْرِ أَنْصَافٍ unjust,	—	أَنْصَافٌ justice.
كُنْ (ku)	—	كُنْ ذَهْنِيَّكُ ill-mannered,	—	ذَهْنِيَّاتٌ manners.
كَمْ (kam)	—	كَمْ بَخْتٍ unfortunate,	—	بَخْتٌ fortune.
لَا (lā)	—	لَا جَارٍ helpless,	—	جَارٌ help.
نَا (nā)	—	نَا نَابٍ weak,	—	نَابٌ power.

Or by affixing

ا (ā)	as	يُوعَى hungry,	from	يُوعٌ hunger.
انه (āna)	—	طِفْلَانَهُ childish,	—	طِفْلٌ a child.
أَوَّار (āwar)	—	زَوَّارٌ strong,	—	زَوْرٌ strength.

بند (band)	as	پابند fettered,	from	پا the foot.
جو (jo)	—	جنگجو warlike,	—	جنگ war.
جوت (jog)	—	برجوت marriageable,	—	بر a bridegroom
دار (dār)	—	وفادار faithful,	—	وفا fidelity.
را (rā)	—	تیسرا third,	—	تین three.
زا (zā)	—	ولایتزا foreign-born,	—	ولایت a foreign country.
زاده (zāda)	—	نجیبزاده noble-born,	—	نجیب noble (man).
سار (sār)	—	کوهسار mountainous,	—	کوه a mountain.
فام (fām)	—	زعفرانفام saffron-coloured,	—	زعفران saffron.
کا (kā)	—	اکا single,	—	ایک one.
کونا (konā)	—	چوکونا four-cornered,	—	چو four (in comp.)
گوشه (gosha)	—	ششگوشه hexagonal,	—	شش six.
گون (gūn)	—	نیلگون blue-coloured,	—	نیل blue, indigo.
گین (gīn)	—	غمگین sorrowful,	—	غم sorrow.
لا (lā)	—	پچھلا hindermost,	—	پچھلا the rear.
لو (lū)	—	جھگڑالو quarrelsome,	—	جھگڑا a quarrel.
مان (mān)	—	بدھمان wise,	—	بدھ wisdom.
مایل (mā'il)	—	زردیمایل yellowish,	—	زردی yellowness.
مند (mand)	—	دولتمند wealthy,	—	دولت wealth.
نا (nā)	—	دونا double,	—	دو two.
ناک (nāk)	—	ہولناک terrible,	—	ہول terror.
* و (ū)	—	دیدارو sightly,	—	دیدار sight.

\* By this addition, moreover, to verbal roots, adjectives are often obtained ; as, in دکھا دکھا comely, from دکھا show.

وار ( <i>wār</i> )	as	سوگوار <i>grievous</i> ,	from	سُورگ <i>grief</i> .
وان ( <i>wān</i> )	—	دسوان <i>tenth</i> ,	—	دس <i>ten</i> .
ور ( <i>war</i> )	—	نامور <i>renowned</i> ,	—	نام <i>a name</i> .
ونت ( <i>want</i> )	—	بلونت <i>powerful</i> ,	—	بل <i>power</i> .
ه ( <i>a</i> )	—	دوساله <i>biennial</i> ,	—	دو سال <i>two years</i> .
ها ( <i>hā</i> )	—	پنپها <i>aquatic</i> ,	—	پانی <i>water</i> .
هلا ( <i>ahlā</i> )	—	سونہلا <i>golden</i> ,	—	سونا <i>gold</i> .
ري ( <i>ī</i> )	—	بازاری <i>of the market</i> ,	—	بازار <i>a market</i> .
ریا ( <i>iyā</i> )	—	بگہڑیا <i>quarrelsome</i> ,	—	بگہڑا <i>a quarrel</i> .
یار ( <i>yār</i> )	—	هوشیار <i>intelligent</i> ,	—	هوش <i>understanding</i> .
یارا ( <i>iyārā</i> )	—	دُکھارا <i>afflicted</i> ,	—	دُکھ <i>pain</i> .
ریانہ ( <i>iyāna</i> )	—	سالیانہ <i>annual</i> ,	—	سال <i>a year</i> .
یتا ( <i>etā</i> )	—	چھیتا <i>late</i> ,	—	پچھتا <i>the rear</i> .
یل ( <i>ail</i> )	—	دنتیل <i>tusked</i> ,	—	دنت <i>a tooth</i> .
یلا ( <i>elā</i> )	—	گھربلا <i>domestic</i> ,	—	گھر <i>a house</i> .
یلا ( <i>ilā</i> )	—	رسلا <i>juicy</i> ,	—	رس <i>juice</i> .
یین ( <i>īn</i> )	—	چوبین <i>wooden</i> ,	—	چوب <i>wood</i> .
ینہ ( <i>īna</i> )	—	ریشمینہ <i>silken</i> ,	—	ریشم <i>silk</i> .

Or by prefixing to other adjectives

غیر ( <i>ghair</i> )	as	غیرحاضر <i>absent</i> ,	from	حاضر <i>present</i> .
نا ( <i>nā</i> )	—	ناپاک <i>unclean</i> ,	—	پاک <i>clean</i> .

50. Adjectives of intensity may be obtained from verbs, by affixing to the second person singular of the imperative, اک (*āk*) اکا (*ākā*) or انکا (*ānkā*) or ویا (*waiyā*); as دُرُاک *a great runner*, from دُور *run*; لڑانکا *quarrelsome*, from لڑ *fight*; گوگیا *eloquent*, from گو *speak*.

51. Adjectives and adverbs may be derived from pronouns in various ways; and, like their originals, they are used demonstratively, interrogatively, or relatively; so, from *یہ* *this*, may be deduced *اِتنا* or *اِتنا* or *اِتا* or *اِتا* *this-much, thus many*; *یوں* or *یونکر* *in this manner, thus*; *ایسا* *this-like, such*; *یہاں* *this place, here*; *یہیں* *exactly here*; *اِدھر* or *اِیدھر* *this way, hither*: from *وہ* *that*; *وِتنا* or *وِتا* or *اُتنا* or *اُتا* *that-much, so many*; *وُن* or *وُنکر* *in that manner, so*; *وِسا* *that-like, so*; *وہاں* *that-place, there*; *وہیں* *exactly there*; *اُدھر* or *اُودھر* *that way, thither*: from *کون* *who? what? which?* *کد* or *کب* *when? کیسا* *what-like? what sort of?* *کیوں* *how? in what manner? why?* *کہاں* *where?* *کدھر* or *کیدھر* *whither?* *کے* *how many? some-*  
*where, anywhere*: from *جو* *who, what, which*; *جب* or *جد* *when*; *جتنا* or *چیتا* *what quantity, as much as, as many as*; *جیوں* or *جیونکر* *as, like as*; *جیسا* *what-like, as*; *جہاں* *where*; *جدھر* or *جبدھر* *whither*; *جی* *as many*: and from *تو* *that*, *تب* or *تد* *then*; *تتنا* or *تیسا* *so much or so many*; *تون* or *تیوں* or *تیونکر* *so, in that manner*; *تہاں* *there*; *تدھر* or *تیدھر* *that way*; *تے* *so many*.

## CHAPTER IX.

### *On the Syntax.*

52. The noun in the genitive case commonly precedes that denoting its issue, attribute, or appendage, as does the adjective

in like manner its substantive: with these exceptions, and unless a conjunction occurs, a relative pronoun, an interjection or vocative, or some word which by way of especially pointing out or of emphasis takes the lead, the nominative case to the verb generally presents itself first in a sentence; nouns in the dative, accusative, and ablative cases if necessary, a participle or adverb, may follow almost promiscuously; but the verb commonly completes and finishes the whole: so, *پر راجا کا بیٹا برہ کی پیر سی ایسا بیکل تھا کہ کھانا پینا سونا راج کا سب کچھ تھج بیٹھا* *but the king's son, through the pain of separation, was so distressed, that he sat (and) abandoned eating, drinking, sleeping, the affairs of government, and every thing whatever.* In poetry, however, and in the higher style of prose sometimes, but little regard is paid to this arrangement; as, *جڑھی ہی سیون کو جوانی کی می* *the wine of youth has mounted up in all.*

53. Nouns of various genders, joined together, require that the adjective, verb, or participle, governed in common by them, should be used in the masculine; as, *اُس کی ماما پتا بھائی تینوں اُسکی* *her mother, father, brother, were all three meditating her marriage.* With regard to inanimate beings, however, the adjective or participle usually agrees in gender with the noun nearest which it is placed: so, *تمہاری بیٹی کی کتاب و* *your son's book and paper are fallen here.*

54. Two nouns, having reference to the same person or thing, usually agree without the intervention of any word; as, *اُس کا بھائی بکرم* *his brother Bikram:* but the postpositions *کی*

by which nouns of various import are generally linked together, seem on certain occasions to be idiomatically dropped in the Hindustani, especially if the first is a noun of measure or weight; so, گنگا تیر پر *on the bank (of) the Ganges*; هزار تولی سونا *a thousand tolas (of) gold*: and, on the contrary, their use in some cases may appear to us redundant; as, فکر کا لفظ *the word fikr* or *fikr's word*. These postpositions, moreover, are adopted to denote purpose, worth, size, possibility, totality, direction, origin, as well as mere relationship; so, کھانی کی کوٹھری *an eating-room*; دو سو روپے کا گھوڑا *a horse worth two hundred rupees*; بڑی سر کا *a boy with a large head*; یہ جینی کی نہیں *this (female) cannot live*; کھیت کا کھیت *the whole field*; سب کا سب *all together*; چتر کا چتر *all a picture*; بات کی *in the middle of the night*; بات میں *at the very word*; چھپا کا چھپا *totally concealed*; کنگال کا کنگال *totally poor*; راہ دہلی کی *the road to Delhi*; ذات کا براہمن *a Brāhman by cast*.

55. The nominative case is often used after a transitive verb; and no inflection of a noun, except for the nominative case plural, can take place without a postposition or preposition, immediately expressed or understood; the latter circumstance, however, not unfrequently occurs, there being many expressions which from use are become idiomatical without the postposition: so, اس کا نام تو بتاؤ *do tell me the name of this*; جا گھر *go home*; نہ آنکھوں نہ کانوں سنا *neither seen (with) eyes nor heard (with) ears*; گنگا کنارے *(on) the bank (of) the Ganges*; اچھی طرح *(in) a good manner*; اُس کی دو بیٹی تھیں *(at the abode) of him were two daughters*,



or *he had two daughters*, an ellipsis of some word, perhaps *بہان*, occurring in this and generally in similar sentences. When, moreover, a noun in the dative case is to be used in the same sentence with another noun more immediately acted upon by the verb, the nominative must be adopted for the latter; unless both words are pronouns, when each may be followed by its casual sign; so, *تُو اِبنِي لَرَكِي مَبَرِي پَتَرُ كُو دِي* *give thou thy daughter to my son*; *مَبْن اُسِي تُم كُو دُونُگا* *I will give him to you*; in which last expression the precedence of the objective to the dative case may be remarked as, perhaps, necessary in such sentences to prevent ambiguity; but when the nominative is substituted for the accusative, as in the first, it may optionally precede or follow the dative. And if two or more words in the same oblique case are used together, the postposition is commonly subjoined to the last only; as, *سُونِي رُوپِي تَانِي لُوھِي وَغَبَرِه كِي كِھانِين* *mines of gold, silver, copper, iron, &c.*; and if they are in an oblique case of the plural, though a conjunction intervenes, the plural sign may be omitted in all such words but the last: as, *گَوَرَن اَوَر ھَرَنُون كِي كِيَا دِجِي شَرَح* *how shall we give a description of the elks and deer?*

56. The simple postpositions follow immediately the nouns they govern; but such nouns, participles, or adverbs as are in common used postpositively, may sometimes precede the words with which they are constructed; so, *اُس كِي سَاتھ* or *سَاتھ اُس كِي* *with him*; *دَھشت كِي مَارِي* or *مَارِي دَھشت كِي* *through fear*; *پاس* *گھوڑِي كِي* or *گھوڑِي كِي پاس* *near the horse*.

57. Of the postpositions denoting the ablative case, *سي* is more usual and more polite than *سون* or *ستي*; and for the dative and accusative in pronouns *کي* or *تین* is accounted more respectful than the terminations *ي* (*e*) and *ين* (*en*).

58. Adjectives, if immediately preceding or following their substantives, must be made to agree with them in gender, case, and number; but when separated by any other word, they may be used in the uninflected form of the masculine singular, whatever the state or gender of the substantives may be; as, *اُس کي منہ کو کالا کرو*, *make his face black*.

59. With numerals, the singular form of a noun, whether in the nominative or any other case, is generally preferred to the plural; as, *تین سپاہی نی چار مرد کو مارا*, *three soldiers beat four men*; *ہزار گھوڑی سی کچھ کم ہوگا*, *there may be something less than a thousand horse*; *چھ مہیني من مین موونگا*, *in six months I shall die*: yet masculine nouns, capable of inflection, take the inflected or nominative plural form when more than one in number is to be denoted; so, *پانچ روپے*, *five rupees*; *تین گھوڑی*, *three horses*: and even the plural form of feminine nouns may occasionally be used with nouns of number; as, *دو پٹیاں*, *two girdles*.

60. The personal pronouns may be occasionally omitted, when the sense is clear without them; and though, if expressed, they generally precede the verb, yet they are sometimes used after it, in prose even, but much more frequently in poetry; so, *موسیٰ نہیں جو سبر کروں کوہ طور کا*, *(I am) not Moses, that I should perambulate Mount Sinai*; *جیون باد صبا گذر گئی ہم*, *like the zephyrs*

*we have fled away.* When, too, the feminine genitive of a pronoun or adjective, or even a verb in the feminine, is adopted without any noun expressed, some such word as *بانت business, affairs*, is generally understood : so, *نه اُڻي ڪهتا نه اُور ڪي سُنڌا* *he neither mentions his own (affairs) nor attends to (those) of others ;* *جو ڪجهه هونئ تهئي سو هوئي* *whatever was to be that has happened.*

61. In speaking of one's self with another, it is customary to give the first person the precedence ; and for that person even the plural is often adopted, though an individual only is intended ; as, *تم جاوئنگي هم* or *مَينَ تَينَ* *you and I will go :* and should the saying of a third person be reported, the same pronouns and the same words, in every respect, are commonly adopted, as were used by the first speaker ; so, *اُسَ ئي ڪها ڪه مَينَ نه* *he said that I shall not go*, meaning in our idiom, *that he should not go* ; *راجاڻي چاهيا ڪه ڪهانڏا مار مرون* *the king wished, that striking the sword I will die*, meaning, *that he would die.*

62. The second personal pronoun is rarely used in the singular, except from motives of adoration, endearment, familiarity, or contempt : in speaking respectfully to any one, the plural of this pronoun at least must be adopted ; but when a dependent addresses his superior, or a great degree of deference is intended, *آپ self*, *صاحب master*, *حضرت your worship*, *پير و مرشد my patron*, *خداوند my lord*, *مهاراج your highness*, or some other such term of honour, must be used, and generally with a verb in the third person plural ; as, *تم ڪيا ڪهتي هو* *what do you say ?* *تمهنون ئي يُونهي ڪها* *you said exactly so* ; *اگر مهاراج ڪهين* *if your highness*

*shall order* ; *پيرو مرشد جو کہ فرماوین حق ہی* *Sir ! what they* (for you) *say is right*. In mentioning, too, a third person with respect, the plural is substituted for the singular ; as, *اُن ني کہا* *he or she said* ; *بادشاہ محل سرا میں بیٹھی ناچ دیکھتی تھی* *the king seated in the seraglio was viewing the dance* : and the plural emphatic termination *اون (on)* in pronouns seems to make expressions in which they are used still more respectful ; so, *اُنہوں ني فرمایا* *he or she said* or *commanded*. When, moreover, any one speaks with humility of his own actions or circumstances to a superior, or seeks even to address his friend very respectfully, it is customary to substitute such words as *بندہ غلام فدوی عاجز فقیر عاصی* *slave, servant, beggar, poor creature, sinner, &c.* or in the latter case *دوستدار مخلص خیرخواہ* *friend, well-wisher, &c.* for the first personal pronoun ; so, *بندی کا گھر دہلی میں ہی* *(your) slave's home is in Delhi*, meaning, *my home is at Delhi* ; *قبلہ فدوی سی آپ کی* *Sir, your service cannot be performed by (me your) slave* ; *دیکھینگا صاحب زادی کو کل* *the friend will see the master's son to-morrow*, or, *I shall see your son, Sir, to-morrow*.

63. For the third personal pronoun, *وہ* is generally adopted, but in a demonstrative sense, when discrimination is requisite, *یہ* is applied to the object near at hand, or to that last named in discourse, and *وہ* to the remote or the first mentioned ; as the English word *this* is used in opposition to *that*, or *the latter* in contradistinction to *the former*. A demonstrative pronoun, moreover, in the singular, may be used with an Arabic plural, though even the subsequent verb, also, differ from it in number ;

thus, جب یہ اظہار اپنی لڑکی کی راجائی دیکھی when the king saw these manners of his son.

64. When a possessive pronoun referring to the same person or thing as the subject of the sentence or nominative case before the verb, is required, the common or reflective آپ must then be used ; so, راج پتر اپنی جی میں کہنے لگا tell thy name ; اپنی نام بتا, the prince began to say in his own mind ; اپنی دوا آپ تو ظالم نکر do not, wretch, administer medicine to thyself ; and this reflective possessive may even be used substantively ; as, جو اپنے ہین کو, if you shall kill your very own, then the protection of whom will you make ? But, if adopted in a respectful sense merely, as noted at paragraph 62, this word does not admit of inflection before postpositions ; so, آپ کی, چرچہ رہنے سی مجھے سکھ. ہی I have pleasure, Sir, in your living a long life ; and never اپنا &c. unless as the simple pronoun. When in the second member of a sentence, however, a pronoun refers to the same person or thing as the nominative of the verb in the first, the peculiar, and not the common, must then be adopted ; so, میں اور میرا باپ I and my father.

65. To pronouns, and more rarely to nouns, the reflective آپ or خود self, and the adjective اپنے own, are subjoined to denote peculiarity, identity, or emphasis ; but the adverb ہی or ہین which generally becomes ری (i) when affixed to مجھ is most in use for this purpose, and even سو آپ or خود may be employed at the same time with it ; so, یہ حویلی میں نے خود اس کی تین تمام کیا I myself completed this ;

آپنی آبی *this house is my own* ; میں نے یہ گھر اپنی آبی میں *in this very altercation* ; آپ ہی آپ or میں ہی آپ *I my very self* ; میں نے یہ کام کیا *of myself I transacted this business* ; وہیں *at that very (place)*. And to آپ when adopted as an appellative of honour, خود is at times subjoined, or even لوگوں or لوگ if plurality is intended.

66. As a mere interrogative, کیا *what? which?* is not applicable to persons; but it is often used by way of scorn, as well as to express satisfaction, astonishment, or desire: and in these senses it may be immediately followed by the appellations of human beings; as, کیا حرامزادہ *what a scoundrel!* کیا دیکھتا ہے کہ ایک تپسی درخت میں اُلٹا لٹکا ہوا ہے *what is he seeing (or he is astonished at seeing) that a devotee is suspended head downwards in a tree*. It may be also adopted discriminatively; as, کیا ہندو یا مسلمان *whether Hindū or Musalmān*. In negative sentences, the interrogatives, whether pronouns or adverbs, are idiomatically preferred to the relatives; so, وہ کون *who he is I know not*; کہاں سے اور کب آیا تھا *whence and when he came I know not*; but, in interrogative sentences, where no negation is expressed, the relative pronoun may be substituted for the interrogative; as, تم جانتے ہو کہاں جہان صاحب رہتا ہے سو تم جانتے ہو *do you know where the gentleman lives?* To denote non-existence, dissimilitude, or difference, moreover, the adverb کہاں وہ راجا کہاں وہ *where is that prince? where that princess?* meaning, that

they exist not ; کہان راجا بھوج گنگا تیلی *where is king Bhoj?*  
*where Gangū the oilman?* importing that there is no resem-  
 blance between them ; جو بلاواڻي ٻچي کو کياتا هي سو چوهي کو کب  
 ڇهڙيگا *the cat that eats its own young is not likely to let the rat*  
*escape.*

67. The relative جو or جون may frequently precede its substantive, and the demonstrative pronoun is often substituted for the correlative ; so, جس راني کو بهت سا چاهتا تيا اسي *which princess he liked best, to her giving that fruit he said :* and though جو is more commonly used than جون and سو than تون yet, in reply to the interrogative کون the latter, for the sake of sound or emphasis, seems preferable.

68. The words کوئي and ڪجهه are constantly used in an indefinite sense ; but کوئي is generally applied to animate beings and ڪجهه to inanimate : this distinction, however, is not always observed ; so, ڪوئي چيز *any thing*, ڪجهه آدمي *some man*.

69. The verb commonly agrees in gender and number with the nominative or agent of the sentence ; except that, to a number of irrational beings, taken collectively, a singular verb may be attributed ; and that in general a plural verb is used with such terms of honour or respect in the singular as are substituted for the second personal pronoun : so, وڌ چوکی ڏيا کرتا *when this he makes a practice of guarding ;* جب ڀڄ خبر پهتجي *when this intelligence arrived ;* سو گهوڙا آيا or سو گهوڙي آئي *a hundred horse came ;* مھاراج آپ بڙي محنت ڪرکي ھماري واسطي آئي ھين *your highness has*

*with great labour come on my account* ; اگر شدہ جہان ارشاد کریں *if your majesty shall direct*. And, when two or more nominatives of different genders come together in the same member of a sentence, the verb and participles usually accord with the masculine in this particular, as before exemplified at paragraph 53. Transitive verbs, however, in any past tense of the active voice, in construction with which the particle نی must follow the agent, are made to agree in gender and number with the object of the sentence, provided that it is a noun, either understood, or stated as is most usual in the nominative case ; but, if the object be placed in the oblique case, or if it be a member of a sentence, the verb is invariably used in the third person singular masculine. The agent of the sentence, when expressed, in this construction is generally inflected by نی if capable of inflection ; the first and second personal pronouns being the only words liable to change for case, that retain the form of the nominative,\* whether in the singular or plural, before this affix.† With the verb لانا *to bring*, however, which is in fact compounded of لی *take* and آنا *to come*, or with بولنا *to speak*, though the former seems in all cases to convey a transitive meaning and the latter sometimes so, this construction is never admitted ; as, کوئی جوابی مارو,

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\* If the adverb یہ (i) be affixed, however, to the second person, the inflected form is used ; so, اس جہان میں صرف تجھی نے گناہ نہیں کیا ہے *in this world thou alone hast not committed crime*.

† See, moreover, paragraph 25 and the note to it.



اَیَا بَیِّنْگَن خَرِید لایا *a Brāhman purchased (and) brought an egg-plan ;*  
 وَهُ بولا کہ *he said that—\**

70. The form of the infinitive serves for the gerund or verbal noun, and, in many cases, for the noun of instrument or of place, as has been already noticed : but it is also sometimes used instead of the imperative, or elliptically to denote the absolute necessity of the action ; as, اُس سِي غافل مت رهنا (*it is necessary*) *not to remain neglectful of him ;* تُم جلدِي پهتچنا *you (must) arrive quickly ;* مَن تُمهاري نهين مانئي کا *I can by no means obey your (word) ;* په نهين رهنئي کا (*there is an absolute necessity*) *of this not remaining.*

71. The past participle sometimes in its simple form, but more frequently when compounded with هُوا, is adopted elliptically or absolutely in the state of the inflected masculine singular, whatever the gender or number of the governing noun may be, to denote the condition or circumstances of the agent in the performance of the action indicated by the subsequent verb ; as, اُسکي ليئي *taken of him or for his sake ;* جسکي ماري *stricken of which or through which ;* سب ساز ايک سُر مين ملاهي هُوي ناچتي تهي *having made to accord all the instruments in one tone (she) was dancing,* رنگ برنگ کي پوشاڪين پهنِي هُوي سيکرون پري پيکرين جهولتيان هين *hundreds of fairy-faced (damsels) having put on garments of various colours are swinging.* And the present participle, whether in

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\* بکنا *to chatter* is also considered an intransitive verb, and does not admit ٿي before it ; سو, ٿي لاف گراف بکا *he chattered so much nonsense.*

the simple form or compounded with *هُوا* is also much used, in like manner and in the like state of the inflected masculine singular, to denote an action simultaneous with, or the immediate cause of, what the following verb declares ; as, *وَهُ جَلْتِي هُوِي*, *on going away he had kept saying that (on) mounting on this you must not use the whip or strike the spur* ; *اَجَكْتِ كَهْتِي هُوِي جِي سَكَا هِي* (*by*) *saying what is improper, the mind becomes sad* : with *هِي*, the particle of peculiarity or identity, or with *وَقْت* *time*, subjoined, the simple present participle, too, is thus very frequently adopted ; as, *وَهُ دِيكَهْتِي هِي بِيچَكْتِ سِي رَه گِي* *immediately on seeing that she remained as one aghast* ; *دِيوتا ني پهل ديتي وقت يِه مَجھ سِي كها* *the divinity (at) the time (of) giving the fruit told this to me*. Both the past and present simple participles, moreover, are often used in the same state and elliptical manner, substantively, in composition with a preceding noun ; and sometimes they are constructed with a preposition or postposition, or with a genitive case ; so, *شام هُوِي* (*on*) *the becoming evening* ; *صبح هوتي* (*on*) *the becoming morning* ; *پل مارتِي* (*in*) *the striking an eye-lid* ; *بنا سَمجِي* *without having understood* ; *بنا بات سُنِي* *without having heard a word* ; *دو گھڑِي رات رهي سِي* *since night remaining two hours* ; *اِبْنِي سوامِي كِي جِيْتِي* (*in*) *the living of her husband* ; *ميري* (*in*) *the remaining of me or before me* ; *جَنكِي دِيكَهِي* (*at*) *the sight of which* ; *سب كِي دِيكَهْتِي* (*in*) *the sight of all* ; *ايك دم بي* *one moment without the meditation of deceit he*

*rests not* ; جاڙون کي نڪلتي (at) *the coming forth of the cold weather* ; they are, also, both frequently used as nouns of either gender : and, when adopted adjectively, if separated in construction from the substantive, they are used as uninflected masculines singular, whatever the case, gender, and number of the substantive may be ; so, بيٺي بيٺي کو مُوا ديکھ *seeing the son and daughter dead*.

72. The past indefinite of a verb seems at times used in a present or future sense ; as, جو وہ ملي تو هماري جان رهي نهين توگيئي, *if she be found, then my life remains, otherwise it is gone* ; اُپني دل مبن جانا اب يہ مجھي مقرر کھاگيا *he thought in his own mind now this certainly will eat me up*.

73. The present, when celerity in the performance of any enterprise is emphatically denoted, may be used in the sense of the future ; as, مين اُپني گھر جاتا هون اور بيٺي کو لاکر تيري سامهني, *I am this instant going home ; and, having brought (my) son, am sacrificing (him) in thy presence*.

74. The indefinite future, or aorist, may not only convey a present meaning, but it may be constructed with an auxiliary verb as a present participle even ; yet when used in the latter way, it may be often understood as retaining its future sense : so, اس مين کوسون نکل گيا ديکھي تو شام هو گيئي, *in this (space of time) he went forth (many) kos, (when) he looks then evening is become* ; “خرامان صبا صحن مين چارسو” دماغون کو ديتي پھري گل کي بو “ *the light-paced zephyr whirls round the lawn, imparting to the brain the fragrance of the rose* ; نه ٿنڌا رجي هي نه گرم *neither cold nor hot pleases* ;

میں اپنی پُرب اوستھا *I am opening, or I am about to open*; تیری آگے پرگت کروں ہوں *I am about to make manifest my former state before thee*.

75. The adverbs of negation مت or نہ or نہیں may be used either before or after verbs: مت however is peculiar to imperatives, or to infinitives adopted for them; نہ may be applied to any mood, but in prose it rarely can be postponed to the verb; whilst نہیں, though incapable of being joined to the imperative, is yet more emphatical and in more general use than نہ with the other parts of a verb; so, مت پوچھو *do not ask*; مت بھولیو *you must not forget*; نہ جانو *do not suppose*; تو نے کہا نہ کہیں تو نے *place not thy affections anywhere; what hast thou not heard?* When the emphatic نہیں, moreover, is adopted, it frequently, with elegance, supplants the present of the verb ہو at the end of a sentence; as, تیری شان کی ظلم لائے نہیں *acts of cruelty (are) not becoming thy dignity*: and, in a compound sentence, the negative adverb may sometimes be understood in the first member and expressed conjunctively in the second part only; so, *Mir Taqī* says, “مسجد میں ہے کیا شے پیالا نہ نوالا” *in the mosque, O shaikh! is there (neither) a cup nor a morsel?*

76. The conjunctions کہ and جو *that*, are adopted at the beginning of one member of a sentence, which points out the object or reason of another generally preceding; as, مبارک تجھی آے کہ پیدا ہوا وارث تاج و تخت *we congratulate thee, happy prince! because an heir to the crown and throne is born*. To کہ, moreover, such adverbs as کیوں or تا are frequently pre-

fixed ; as, *مَارُو تَا كِه بِهَر كِهِي مَيْن مَنَه نِه دِيكُون* *strike off (his) head, to the end that I may never more see (his) face.* . This conjunction, too, may be used by the way of comparison or distinction ; as, *اِيڪ آدَمِي مَرِي بَهترِ كِه تمام شَهر* *(that) one man die is better than a whole city ;* *اِسڪو كِه اُسڪو تُو لِيوِي* *thou mayest take either this or that :* it is, moreover, sometimes used in the sense of *saying that* ; as, *بِه كِهَر سَنگَهاس مَنگَايا اَوَر پان تِلڪ دِيڪر اُس پَر بَٹَھَايا كِه تُم اب* *saying this he called for the throne, and having given (him) pān (and) tilak, seated (him) on it, (saying) that you are now become invincible :* but it may be adopted as the relative pronoun, after the idiom of the Persians ; and, in some cases, the application of it seems intended merely to connect the members of a sentence, the meaning in other respects appearing redundant.

77. The conjunctions *اَوَر* or *و* or *و* may be used almost promiscuously, though *اَوَر* is generally adopted to connect sentences as well as words, and *و* is rarely used, except to link together Arabic or Persian nouns ; as, *هزارون شُڪر اُس خُدا كِي كِه جَسَنِي* *thousands of thanks to that God, who has granted to man superiority over all the creation, and adorned his brow with the studded crown of wisdom (for his guidance) in both spiritual and temporal affairs.* In this example, besides the uses of *اَوَر* and *و*, may be noticed the application of the conjunction *كِه* which joins the members of the sentence, as remarked in the preceding paragraph, without importing any other sense than what the subsequent relative might apparently

have conveyed. With numerals or with other nouns, even, these copulative conjunctions are sometimes elegantly omitted ; as, *as, هِين لَکھُون ہزاروں سیکڑوں شہر قصبي بستی ہین* *hundreds, thousands, tens of thousands, cities, towns, are inhabited.*

78. The conditional conjunction اگر or جو *if* requires the consequential تو or پس *then*, in the following member of the sentence ; as, *اگر کوئی اس مین تجہی پکڑی تو اسی میری پاس لی آتا* *if any one should interrupt thee in this, then (fail not) to bring him to me :* but the conditional is sometimes idiomatically omitted ; so, *اس نے کہا مہاراج دوگی تو کیوں نہ کھاؤنگا* *this (person) said, Sir, (if) you will give, then why shall I not eat ?*

79. The adverb جوں or جوں must in general be answered by the correlative تون or تبوں and جوں جوں by تون تون ; in like manner the emphatic adverb of time جوںہیں is followed by جوںہیں کتی نی کھایا وونہیں چیٹھاکی مر گیا, *so, as soon as the dog ate it, at that very moment he tossing about expired :* and though, to denote comparison, جوں may be applied alone, yet as adverbs of manner تبوں and جوں assume کر ; so, *مین کہوں جیونکر* “ *as I may say, so is it incumbent on thee to perform the business.*

80. The usual term of affirmation or assent is ہاں *yes*, but this may be understood, and پرمرو مُرشد or فیملہ گاہ or صاحب or some other appellation of respect only be expressed, especially in the reply of a servant to his master, or of an inferior to his superior.

81. The residence of any one is often denoted by یہاں *and*, if more than one place is mentioned, وہاں may be used distinctively

for a similar purpose ; as, *صاحب کي پهاڻ جا وڃاڻ ڪي وهاڻ نهين*, *go to the gentleman's house here, not to that there*. Sometimes, however, the mere genitive case is adopted, the adverb being understood ; and the postposition *پاس* may be applied in the same manner as *پهاڻ* ; so, *نوکري چاڪر جو اُس کي دَوَڙي تو اُس کو اُس کي*, *the servants, who ran to her house, seized and took her away from it*.

82. Two words of similar meaning, which resemble each other in sound, are sometimes adopted where one alone would suffice, as in the instance of *نوکري چاڪر* above given : but one of such words seems frequently to have no meaning, and to be used for the sake of the sound only ; as, *جھوٽو ڇوٽو موٽو*, *falsehood*, *ڪھس ڀس*, *a whisper*. By a repetition, however, of nouns or pronouns, as well as of adjectives, participles, or numerals, individuality may be intended ; as, *تانهي في سڀ لوگون کو بلاڪر ايڪ*, *the judge, having summoned all the people, gave to every man a stick apiece, each of a cubit in length* ; *اڀني اڀني اڀني ٻڌيا آزمائين*, *let us each try his own skill* ; *هر ايڪ آدمي ايڪ گھڙا دُڙهه کا بهرڪر*, *each man having filled each a pitcher of milk* : and when a verb is repeated, continuation of the act is generally denoted ; as, *چلا چلا*, *continuing to impel* ; *مار مار مار ڌال ڌال*, *keep striking down* : or, when two past participles of the same transitive verb come together, the latter of them being in the feminine gender, reciprocity of action is intended ; as, *کڻيڻا کڻيڻا*, *pulling and hauling* ; *کها کها*, *altercation* ; *مارا مارا*, *scuffle* ; *ڏيکها ڏيکها*, *mutual looking ; competition, emulation* :

or, when *ہو* precedes a reduplicated past participle, indifference as to the act is denoted; so, *دیکھا نہ دیکھا* *seen (or) not seen*; *ہوا نہ ہوا* *been (or) not been*: but when the past participle, or past conjunctive participle, of a causal verb is subjoined to the past participle or root of the neuter or active, the intention is to show that the action is ready or completely done; as, *بنا بنایا* *ready made*; *بنا بنی* *having completely prepared*; *پکا پکایا* *ready cooked*; *پکا پکائی* *having completely prepared*; *بیٹھی بیٹھائی* *in sitting still*. Here, too, may be noticed such idiomatical phrases as *بیچون بیچ* *in the very midst*; *رات رات* *in the dead of the night*; *کانون کان* *with all (his) ears*.

83. To the names of different classes, different appellations of honour are added by way of distinction; thus Brāhmans take *چوہی* or *تواری* or *دوبی* or *پانڈی*; Musalmān Fakīrs are addressed with *شاد* or *صوفی* or *پیر*; Hindū devotees or religious people, with *گرو* or *بیگت* or *گوسائین* or *سائین*; Rājputs, with *ٹھاکر*; or Rājputs and Sikhs, with *رائی* or *سنگھ*; Moguls, with *مرزا* before the proper name, or *بیگت* after it, also with *آغا* or *خواجہ*; Saiyids, with *میر*; Shaikhs, with *شیخ*; Pathāns, with *خان*; Doctors, with *پنڈت* or *مولوی* or *ملا*; Merchants or Bankers, with *ساد* or *سیتھ*; Ladies, with *بی* or *صاحبہ* or *خاتون* or *بیگم* or *خانم*; And the most common terms of respectful address used generally are *پناه* or *جہان پناه* or *مہاراج* or *تبلہ عالم* *your Majesty!* or *پیر و مرشد* or *بابو* or *ولا* or *ٹھاکر* or *جی* or *میان* or *صاحب* *Sire!* *Master!* *Worship!* *پرور* *cherisher of the poor*.



*Days of the Week.*

Hindūstāni.	Hinduwi.	Persian.	English.
اتوار	رَیَمَیَار	یَکْشَنَبَه	Sunday.
سوموار or پیر	سومَیَار	دُوشَنَبَه	Monday.
منگل	مَنگَلَبَار	سَه شَنَبَه	Tuesday.
بدھ	بَدھَبَار	چہار شَنَبَه	Wednesday.
جمعہ رات	بَہسَمَتَیَار	پَنجَ شَنَبَه	Thursday.
جمعہ	سَکَرَبَار	آدِیَنہ	Friday.
سنیچر	سَنَبَار	شَنَبَه or ہفتہ	Saturday.

*The Months in Hindustani and English.*

Beginning from the 9th to the 13th of	April	بَیْسَاکِیَہ	August	بہادون	December	دَہس
	May	جَیْشِیَہ	September	کُوار or آسَن	January	مَہَاکِیَہ
	June	اَسَاڈ	October	کَانک or کارِ تَک	February	بہاڈن or بہاگَن
	July	سَراون or ساون	November	اَکھن	March	چَیْت

*The Lunar Months of the Arabians are*

which are commonly made to consist of	مُحَرَّم	30	which are commonly made to consist of	رَجَب	30
	صَفَر	29		شَعْبَان	29
	رَبِیعُ الْأَوَّل	30		رَمَضَان	30
	رَبِیعُ الثَّانِي or رَبِیعُ الْآخِر	29		شَوَّال	29
	جُمَادِ الْأَوَّل	30		ذِی الْقَعْدَہ or ذِی قَعْدَہ	30
	جُمَادِ الثَّانِي or جُمَادِ الْآخِر	29		ذِی الْحِجَّہ or ذِی حِجَّہ	29

And in every intercalary year, which occurs eleven times in the period of thirty years, the last month has thirty days.

## SHORT SENTENCES,

IN PERSIAN, ROMAN, AND NAGARI CHARACTERS,

With a Free as well as a Verbal Translation and Grammatical Analysis, for  
the assistance and exercise of Learners.آدمي کا کتا The man's dog <sup>1</sup>

आदमी का कुत्ता

راجا کی گھوڑی کا کان The prince's horse's ear <sup>2</sup> राजा के घोड़े का कानآدمي کی بھائی کی مار The man's brother's mare <sup>3</sup> आदमी के भाई की घोड़ीلڑکی کی باپ کی نوکر The boy's father's ser- लड़के के बाप के नौकर  
vantsآدمیوں کی کتوں کو To the men's dogs <sup>5</sup>

आदमियों के कुत्तों को

*Verbal Translation and Analysis.*<sup>1</sup> Man-of dog. *Ādmī*, s. m. f. sing. gen. case (declined like *دانا* see paragraph 10 of the Grammar), governed by *kā*, a postposition mas. uninflected (par. 7) to agree with *kuttā*, s. m. sing. nom. case (declined like *بیٹا* par. 10).<sup>2</sup> Prince-of horse-of ear. *Rājā*, s. m. sing. (declined like *دانا* par. 10) gen. case, governed by *ke*, postpos. mas. inflected (from *kā*, par. 7) to agree with *ghorē*, s. m. sing. gen. case (declined like *بیٹا* par. 10) and governed by *kā*, postpos. mas. uninflected (par. 7) agreeing with *kān*, s. m. sing. nom. case (declined like *دانا* par. 10).<sup>3</sup> Man-of brother-of mare. *Ādmī*, s. m. sing. gen. case, governed by *ke*, postpos. mas. inflected (from *kā*, par. 7) to agree with *bhāī*, s. m. sing. gen. case (declined like *دانا* par. 10) governed by *kī*, of, postpos. fem. (from *kā*, par. 7) agreeing with *ghorī*, s. f. (formed from *ghorū*, by changing the final *ā* to *ī*, par. 4) sing. nom. case (declined like *بیٹی* par. 10).<sup>4</sup> Boy-of father-of servants. *Larke*, s. m. sing. gen. case (nom. *larḱā*, declined like *بیٹا* par. 10) governed by *ke*, postpos. mas. agreeing with *bāp*, s. m. sing. gen. case (declined like *دانا* par. 10) governed by *ke*, postpos. mas. inflected to agree with *naukar*, s. m. plur. nom. (declined like *دانا* par. 10).<sup>5</sup> Men-of dogs-to. *Ādmīyon*, s. m. f. plur. gen. case (nom. sing. *ādmī*, declined like *دانا* par. 10) governed by *ke*, postpos. mas. agreeing with *kuttoṇ*, s. m. plur. dat. case (nom. *kuttā*, declined like *بیٹا* par. 10) governed by *ko* (par. 7).

راجا کی ہاتھی کی کان سی	From the prince's elephant's ear <sup>6</sup>	राजा के हाथी के कान से
دانا کی کتابوں میں	In the sage's books <sup>7</sup>	दाना की किताबों में
گھر کی دروازی پر	At the house door <sup>8</sup>	घर के दरवाजे पर
دسویں سپاہی کا حصہ	The tenth soldier's portion <sup>9</sup>	दस्वें सिपाही का हिस्सा
اچھی جگہ کی پاس	Near a good place <sup>10</sup>	अच्छी जगह के पास
کالی گھوڑی کی پیٹھ پر	On the back of a black horse <sup>11</sup>	काले घोड़े की पीठ पर
بڑی بڑی آنکھیں	Very great eyes <sup>12</sup>	बड़ी बड़ी आंखें
ایسی لوگوں کی ساتھ	In company with such people <sup>13</sup>	ऐसे लोगों के साथ

<sup>6</sup> Prince-of elephant-of ear-from. *Rājā*, s. m. sing. gen. case, governed by *ke*, postpos. mas. agreeing with *hāthī*, s. m. sing. gen. case (declined like *دانا* par. 10) governed by *ke*, postpos. mas. agreeing with *kān*, s. m. sing. abl. case, governed by *se*, postpos. <sup>7</sup> Sage-of books-in. *Dānā-kī*, s. m. sing. gen. case: *kitābōṁ meṁ*, s. f. plur. (nom. sing. *kitāb*, declined like *بات* par. 10) abl. case. <sup>8</sup> House-of door-at. *Ghar-ke*, s. m. sing. gen. case: *darwāze-par*, s. m. sing. (nom. *darwāza*, declined like *دانه* par. 10) abl. case (par. 7). <sup>9</sup> (The) tenth soldier-of portion. *Dasweṁ*, ordinal of number (nom. sing. *daswān*, from *das*: par. 13 and 49) mas. inflected to agree with *sipāhī*, s. m. (derived from *sipāh*, army, by affixing *ī*: par. 49) gen. case (declined like *دانا* par. 10) governed by *kā*, postpos. mas. agreeing with *hiṣṣa*, s. m. sing. nom. case (declined like *دانه* par. 10). <sup>10</sup> Good place-of (side-at) near. *Achchhī*, adj. fem. sing. (mas. *achchhā*: par. 12) agreeing with *jagah*, s. f. sing. gen. case (par. 10) governed by *ke*, postpos. mas. agreeing with *pās* (at the side, near: par. 36). <sup>11</sup> Black horse-of back-on. *Kālē*, adj. mas. inflected (from *kālā*) to agree with *ghore*, s. m. sing. gen. case, governed by *kī*, postpos. fem. (mas. *kā*) agreeing with *pīṭh*, s. f. (declined like *بات* par. 10) abl. case, governed by *par*, postpos. (par. 7). <sup>12</sup> Great great eyes. *Barī*, adj. fem. (nom. mas. *barā*: par. 12) repeated to denote a superlative degree (par. 14) and agreeing with *ānkheṁ*, s. f. plur. nom. case (sing. *ānkh*, declined like *بات* par. 10). <sup>13</sup> Such people-of company (in). *Aise*, adj. (formed from *is*, this, and *sā*, like: par. 15) mas. inflected to agree with *logon*, s. m. plur. (sing. *log*, declined like *دانا*) gen. case, governed by *ke*, postpos. mas. inflected to agree with *sāth*, s. m. abl. case (governed by a postpos. understood: par. 36).

मैं बाहर जाऊंगा I am going out <sup>14</sup>	मैं बाहर जाऊंगा
मेरा कपड़ा लाओ Bring my clothes <sup>15</sup>	मेरा कपड़ा लाओ
Will you say something to me ? <sup>16</sup>	मुझे कुछ कहोगे
We (or I) shall go to-morrow <sup>17</sup>	हम कल जावेंगे
You must come immediately <sup>18</sup>	तुम जल्द आइयो
How are you ? <sup>19</sup>	तुम कैसे हो
What is your age ? <sup>20</sup>	तुम्हारी उम्र क्या है

<sup>14</sup> I out will go. *Main*, pron. 1st pers. sing. (par. 16) governing the verb: *bāhir*, postpos. or adv. (par. 36): *jā'ūngā*, v. n. (root, *jā*) fut. mdef. 1st pers. sing. (par. 27) governed by *main*. <sup>15</sup> My clothes bring. *Merā*, pron. possessive or gen. case sing. (nom. *main*) mas. agreeing with *kaprā*, s. m. sing. nom. case though acted upon by the verb (par. 55): *lā'o* v. n. (being a compound of *le*, having taken, and *ā'o*, come) imper. 2nd pers. plur. (par. 27) governed by *tum*, you, understood. <sup>16</sup> Me-to something will (you) say? *Mujh-e*, pron. 1st pers. sing. dat. or accus. case: *kuchh*, pron. mdef. nom. case (par. 16) acted upon by the verb (par. 55): *kahoge*, v. a. (root, *kah*: par. 20) fut. 2nd pers. plur. (par. 27). <sup>17</sup> We to-morrow shall go. *Ham*, pron. 1st pers. (par. 16) plur. (frequently adopted for the sing.) nom. case, governing the verb: *kal*, adv. (*yesterday*, if used with a past tense of a verb, or *to-morrow*, with a verb future as in this instance): *jāvenge*, v. n. fut. plur. 1st pers. governed by *ham*. <sup>18</sup> You quick (immediately) come. *Tum*, pron. 2nd pers. (par. 16) plur. (often used for the singular: par. 62) governing the verb: *jald*, adj. (often used adverbially) *ā'iyō*, v. n. (root *ā*: par. 20) imper. plur. (a respectful form: par. 28; but frequently used in an absolute imperative sense). <sup>19</sup> You what-like are? *Tum*, pron. 2nd pers. plur.: *kaise*, adj. (derived from *kis*, what? and *sā*, like: par. 15) plur. mas. agreeing with the person to whom *tum* may refer: *ho*, v. substantive, pres. tense, 2nd pers. plur. governed by *tum*. <sup>20</sup> Your age what is? *Tumhārī*, pron. plur. gen. case, fem. agreeing with *umr*, s. f. nom. case: *kyā*, pron. interrog. nom. or accus. (par. 16): *hai*, v. subst. pres. tense, 3rd pers. sing. (par. 33).

یہ اچھا موسم ہے	This is fine weather <sup>21</sup>	यिह अच्छा मौसिम है
وہ پھر کہو	Say that again <sup>22</sup>	वुह फेर कहो
وی سب چپ رہی	They all remained silent <sup>23</sup>	वे सब चुप रहे
کون شور کرتا ہے	Who is making a noise? <sup>24</sup>	कौन शोर कर्ता है
آج دن پھرچھا ہے	It is fair to-day <sup>25</sup>	आज दिन फर्का है
گھٹا نمود ہوا	It is cloudy <sup>26</sup>	घटा नमूद हुआ
آج پانی برسے گا	Will it rain to-day? <sup>27</sup>	आज पानी बरेगा
بہت گرمی ہے	It is very hot <sup>28</sup>	बहुत गर्मी है
آسمان خوب صاف ہے	The sky is quite clear <sup>29</sup>	आस्मान खूब साफ है

<sup>21</sup> This good season (weather) is. *Yih*, pron. demonstrative proximate (par. 16): *achchkhā*, adj. mas. sing. agreeing with *mausim*, s. m. nom. sing. *hai*, v. subst. pres. 3rd pers. sing. <sup>22</sup> That having returned (again) say. *Wuh*, pron. demonstrative remote, nom. sing. (par. 16): *pher*, v. a. causal of *phir-nā* (par. 29) root or conjunctive past particip. (par. 24): *kaho*, v. a. imper. 2nd pers. plur. (par. 27) governed by *tum* understood. <sup>23</sup> They all silent remained. *We*, pron. 3rd pers. plur. nom. case: *sab*, adj.: *chup*, adj.: *rahe*, v. n. past indef. tense, 3rd pers. plur. governed by *we*. <sup>24</sup> Who noise making is? *Kaun*, pron. interrog. nom. case governing the verb: *shor*, s. m. nom. sing. though acted upon by the verb (par. 55): *kartā hai*, v. a. (root, *kar*) pres. def. tense, 3rd pers. mas. sing. governed by *kaun*. <sup>25</sup> To-day fair is. *Āj*, adv.: *din*, s. m. (*āj* or *āj din*, to-day): *pharchhā*, adj. mas. agreeing with *din*: *hai*, v. subst. pres. 3rd pers. sing. <sup>26</sup> Cloudiness apparent is. *Ghatā*, s. f. (declined like *بات* par. 10) sing. nom. case: *namūd*, s. f. governed by some postpos. understood (par. 55), or adj.: *hai*, v. subst. as before. <sup>27</sup> To-day water will rain? *Āj*, adv.: *pānī*, s. m. nom. case (declined like *پانی* par. 10): *barsegā*, v. n. (root, *baras*) fut. indef. 3rd pers. mas. sing. (par. 27) governed by *pānī*. <sup>28</sup> Much heat is. *Bahut*, adj. s. f.: *garmī* (an abstract noun formed from the adj. *garm*, hot, by subjoining *ī*: par. 45), sing. nom. case. <sup>29</sup> Sky well clear is. *Āsmān*, s. m. sing. nom.: *khūb*, adj. (much used adverbially, in the sense of well, very): *śaf*, adj.

Order dinner <sup>30</sup> کھانی کا حکم دو	खाने का हुक्म दो
Send for the <i>pālki</i> quickly <sup>31</sup> پالکی جلدی منگاؤ	पालकी जल्दी मंगाओ
Call the bearers <sup>32</sup> مُشیونکو بلاؤ	मुटियों को बुलाओ
What is (your) command? <sup>33</sup> حکم کیا ہے	हुक्म क्या है
Call the bricklayer <sup>34</sup> راجِ مِستری کو بلاؤ	राज मिस्त्री को बुलाओ
Is any one there? <sup>35</sup> وہاں کوئی ہے	वहाँ कोई है
Come, take off (my) boots <sup>36</sup> آؤ موزی اتارو	आओ मोजे उतारो
Bring some sherbet <sup>37</sup> تھوڑا شربت لاؤ	थोड़ा शर्बत लाओ
Bring cold water <sup>38</sup> ٹھنڈا پانی لاؤ	ठंडा पानी लाओ

<sup>30</sup> Eating (dinner)-of order give. *Khāne-kā*, v. a. infin. mood (used as a noun of action : par. 21), gen. case sing. : *ḥukm*, s. m. nom. case sing. (acted upon by the verb : par. 55) : *do*, v. a. (root *de*) imperative, 2nd pers. plur. (contracted from *de'o* : par. 27). <sup>31</sup> *Pālki* quickness- (with) cause to ask for. *Pālki*, s. f. sing. nom. case : *jaldī*, s. f. (an abstract noun formed from *jald* by subjoining *ī* : par. 45) governed by some postpos. understood (par. 55) : *mangū'o*, v. a. (root, *mangā*, being a causal of *māng* : par. 29) imperative mood, 2nd pers. plur. <sup>32</sup> Bearers-to cause to speak. *Muṭiyōi-ko*, s. m. plur. dat. or accus. case (from *muṭiyā*) governed by *bulū'o*, v. a. (root *bulū*, causal of *bol* : par. 29) imperat. 2nd pers. plur. <sup>33</sup> Command what is? *Ḥukm*, s. m. nom. sing. : *kyā*, pron. interrog. nom. (par. 16). <sup>34</sup> Bricklayer-to call. *Rāj* or *rāj-mistārī*, s. m. dat. or accus. sing. governed by *ko*. <sup>35</sup> There any one is? *Wahān*, adv. (par. 37) derived from the pron. *wuh* or *wah* (par. 51) : *ko'ī*, pron. indef. nom. case (par. 16). <sup>36</sup> Come, boots cause to descend. *Ā'o*, v. n. (root, *ā*) imperat. 2nd pers. plur. : *moze*, s. m. plur. nom. case (from *moza*) : *utāro*, v. a. (root, *utār*, causal of *utar* : par. 29) imperat. 2nd pers. plur. <sup>37</sup> Little sherbet (drink) bring. *Thorā*, adj. mas. agreeing with *sharbat*, s. m. nom. sing. : *lā'o*, v. n. imperat. 2nd pers. plur. (root, *lā*, for *le*, having taken, and *ā*, come). <sup>38</sup> Cold water bring. *Thandā*, adj. mas. agreeing with *pānī*, s. m. sing. nom. case.

## F A B L E

OF THE

*Four learned, but indiscreet, Brāhmins, who restored a dead Tiger to life.*

IN THE DEVANĀGARĪ CHARACTER.

बैताल बोला ऐ राजा जयखल नाम नगर वहां का वर्धमान नाम राजा उस के नगर में विष्णुस्वामी नाम ब्राह्मण उस के चार बेटे एक ज्वारी दूसा कस्बीबाज तीसा हिनला चौथा नास्तिक एक दिन बुद्ध ब्राह्मण अपने बेटों को सम्झाने लगा कि जो कोई जूआ खेलता है उस के घर में लक्ष्मी नहीं रहती यह सुन बुद्ध ज्वारी अपने जी में बज्रत दिक्क ल्हा और फिर उन्ने कहा कि राज सौति में ऐसे लिखता है कि ज्वारी के नाक कान काट देस से निकाल दीजे इसी लिये उत्तम है कि और लोग जूआ न खेलें ॥

और ज्वारी के जोरू लड्कों को घर में होते भी घर में न जानिये क्यूं कि नहीं मन्त्रलूम किस वक्त्त हार दे और जो बेस्वा के चरित्रों पर मोहित होते हैं सो अपने जी को दुख बिसाते हैं और कस्बी के बस में हो सर्वस अग्रा दे अंत को चोरी कर्ते हैं और ऐसे कहा है कि जो नारी आदमी के मन को एक घड़ी में मोह ले ऐसी नारी से ज्ञानी दूर रहते हैं और अज्ञानी उस से प्रीत कर अग्रा सत शील जस आचार विचार नेम धर्म सब खोते हैं और उस को अपने गुरु का उपदेस भला नहीं लगता और ऐसे कहा है कि जिस ने अग्नी लाज

खोई दूसरे की वुह कब बेहुर्मत कर्ने से उर्ता है और मसल है कि जो बिलाव अपने बच्चे को खाता है सो चूहे को कब छोड़ेगा ॥

फिर कहने लगा कि जिन्हों ने बालकपन में बिद्या न पढ़ी और जवानी में काम से आतुर हो जीवन के गर्व में रहे सो बृद्ध काल में पक़्ता कर हिर्ष की आग में जलते हैं यह बात सुन उन चारों ने आपस में बिचार कर कहा कि बिद्या हीन पुरुष के जीने से मर्ना भला है इस से उत्तम यह है कि बिदेस में जाकर बिद्या पढ़िये यह बात आपस में ठानवे एक और नगर में गये और किल्ली एक मुदत के बअद पढ़के पंडित हो अपने घर को चले राह में देखते क्या हैं कि एक कंजर मूए हूए शेर की हड्डी चमड़ा जुदा कर गटरी बांध चाहे कि ले जाय इस में उन्होंने ने आपस में कहा कि आओ अपनी अपनी बिद्या आजूमावें ॥

यिह ठहरा एक ने उसे बुलाकर कुछ दिया और वुह पोठ ले उसे बिदा किया और रस्ते से किनारे हो उस मोट को खोल एक ने सारी हड्डियां जा बजा लगा मंत्र पढ़ कींटा मारा कि वे हाड़ लग गये दूसरे ने इसी तरह से उन हड्डियों पर मास जमा दिया तीसरे ने इसी भांति से मास पर चाम बिठा दिया चौथे ने इसी रीत से उसे जिला दिया फिर वुह उठते ही इन चारों को खा गया ॥

इली कथा कह बेताल बोला ऐ राजा उन चारों में कौन अधिक मूरख था राजा बिक्रम ने कहा जिस ने उसे जिला दिया सोई बड़ा मूरख था और ऐसा कहा है कि बुद्धि बिना बिद्या किमू काम की नहीं बल्कि बिद्या से बुद्धि उत्तम है और बुद्धि हीन इसी तरह मर्ते हैं जैसे सिंह के जिलानेवाले मूए ॥



*The preceding Fable in the Persian character.*

بیتال بولا آی راجا جیسٹھل نام نگر وھان کا وردھمان نام راجا اُس کی نگر میں  
 پشنسوامی نام براھمن اُس کی چار بیٹی ایک جوارِی دوسرا کسپیاز تیسرا  
 چھٹلا جوتھا ناستک ایک دن وہ براھمن اپنی بیٹن کو سمجھائی لگا کہ جو کوئی  
 خواہ کھیلنا ہی اُس کی گھر میں لچھمی نہیں رھتی یہ سن وہ جوارِی اپنی جی  
 میں بہت دق ہوا اور پھر اُنہی کہا کہ راج نیگت میں آسی لکھتا ہی کہ جوارِی  
 کی ناک کان کاٹ دیس سی نکال دیجی اسی لپی اتم ہی کہ اور لوگ جوا  
 نہ کھیلن

اور جوارِی کی جو رو لڑکوں کو گھر میں ہوتی بھی گھر میں نہ جانچی کیوں کہ نہیں  
 معلوم کس وقت ہاز دی اور جو بیسوا کی چڑھنوں پر موہت ہوتی ہیں  
 سو اپنی جی کو دکھ بساتی ہیں اور کسپی کی بس میں ہو سرس اپنا دی انت  
 کو چوری کرتی ہیں اور آسی کہا ہی کہ جو ناری آدمی کی من کو ایک کھڑی  
 میں موہ لی آسی ناری سی گیانی دور رھتی ہیں اور آگیا نی اُس سی پر بت کر  
 اپنا ست سیل جس آچار بچار نیم دھرم سب کھوتی ہیں اور اُس کو اپنی گرو کا  
 اُپدیس بہلا نہیں لگتا اور آسی کہا ہی کہ جس نی اپنی لچ کھوئی دوسری کو  
 وہ کب بکھرمست کرئی سی ڈرنا ہی اور مثل ہی کہ جو بلا اپنی بچی کو کھانا  
 ہی سو چوہی کو کب چھوڑیگا

پھر کھنی لگا کہ جٹھن نی بالکھن میں بدیا نہ پڑھی اور جوائی میں گام سی آئر

هو جوبن کي گرب مين رهي سو بدھ کال مين بچھتاڪر حرن کي آگ مين  
 جلتی هين ۽ ٻه بات سن ان چارون تي آپس مين بچاڪر ڪها ڪه ٻڌيا هين پُرش  
 کي جيني سي مرنا بهلا هي اس سي اتم ۽ ٻه هي ڪه بدیس مين جاڪر ٻڌيا پڙهي  
 ۽ ٻه بات آپس مين ٿان وي ايڪ اور نگر مين گئي اور کڻي ايڪ مدت  
 بعد پڙهي پنڌت هو اپني گهر کو چلي راه مين ديکھي ڪيا هين ڪه ايڪ ڪٿ  
 موي هوي شير کي هڏي چمڙا جدا ڪر گھري ٻانڌه چاهي ڪه لي جاي اس  
 مين انهن تي آپس مين ڪها ڪه آواپني اپني ٻڌيا آزمائون

۽ ٿهرا ايڪ تي اسي بلڪر گچھ ڏيا اور وه پوٽ لي اسي ٻڌا ڪيا اور رستي سي  
 ڪناري هو اس موٽ کو ڪول ايڪ تي ساري هڏيان جا بجا لگا منتر پڙه  
 چيڻا مارا ڪه وي هاڙ لڳ گئي دوسري تي اسي طرح سي ان هڏيون پر  
 ماس جما ڏيا تيسري تي اسي بهانتي سي ماس پر چام پڙها ڏيا چوتھي تي  
 اسي ريت سي اسي ڇلا ڏيا پھرو اٿھي هي ان چارون کو ڪها ڪيا

اتني ڪٿا ڪه بيتال بولا آي راجا ان چارون مين کون اڏھڪ مورڪھ تها راجا  
 بکرم تي ڪها جس تي اسي ڇلا ڏيا سوي ٻڙا مورڪھ تها اور ايسا ڪها هي ڪه بدھ  
 بنا ٻڌيا ڪسو ڪام کي نهين بلڪه ٻڌيا سي بدھ اتم هي اور بدھ هين اسي طرح  
 مرتي هين جيسي سنگھ کي ڇلائي والي موي

*A literal Translation of the same Fable into English.*

*Baitāl* said, O king! (there was) a city, by name Jayasthal; of that place (there was) a king by name Vardhamān; in his city was a Brāhman by name Bishnuswāmī, who had four sons: one (was) a gamester; the second, a gallant; the third, a fornicator; (and) the fourth, an atheist. One day, that Brāhman began to admonish his sons, (saying) that whoever games, in his house wealth remains not: hearing this, the gamester became much troubled in his mind. Again, he said that in the Rājñīti it is written, that, having cut off the nose (and) ear of the gamester, expel (him) from the country; for this very reason it is proper (to do so), that other people may not game.

And (as to) the wife (and) children of a gamester, though even being in (his) house, do not consider (them to be) in the house; because, (it is) not known when he may lose them (by gaming). And, who are becoming senseless at the manners of a prostitute, they purchase trouble for their own souls; and being in the power of a courtesan, having surrendered their all, they commit theft on (or anticipate their) end. And it is thus said, that what woman shall fascinate in one hour the heart of a man, from such a woman the wise remain at a distance; but the unwise, making love with her, are losing all their own vigour, politeness, renown, religion, judgment, forbearance (and) virtue; and to him (who becomes acquainted with such a woman) the admonition of his pastor applies not well (or takes no hold). And it is thus said, that who has lost his own shame, when will he fear (meaning, he will never fear) to make another disgraced! And there is a proverb that, what cat devours its own young, when will it let the rat escape! (meaning, that it is not likely to let the rat escape, as explained at paragraph 66 of the Grammar).

Again, he began to say, that who have not studied science in youth, and who, being in manhood disordered by lust, have continued in the vanity of youth, they in old age, repenting, are burning in the fire of avarice. (On) hearing this speech, those four, having consulted among themselves, said,

that "than the science-void man's living, to die is better : from this (reason) this is best, that having gone into a foreign country, we read (study) science." Having settled this matter among themselves, they went into another city ; and, after some space of time, having read (and) become learned, going to their home, on the road what do they see ! (meaning, "they are astonished at seeing," as explained at paragraph 66 of the Grammar) that a *Kanjar*, having separated the bones (and) skin of a dead tiger, (and) having bound (them in) a bundle, wishes that he should take (them) away. In this (time) they said among themselves, that, come, each his own science let us try.

Having settled this, one, having called him (the *Kanjar*, name of a low cast of Indians), gave (him) something, and taking that bundle dismissed him ; and, being (gone) aside from the road, having opened that bundle, one, having applied all the bones, place by place, (and) having repeated a charm, sprinkled them, (so) that those bones joined together ; the second, in this very manner, caused flesh to collect on those bones ; the third, in this same way, caused skin to settle on the flesh ; and the fourth, exactly in this fashion, caused it (the tiger) to live ; then, he (the tiger) exactly on rising up devoured these four.

Having told this-much tale, *Baitāl* said, O king, which was the most foolish among those four ? King Bikram said, Who caused the tiger to live, that very (person) was the most foolish. And, it is thus said, that without discretion, science is of no use ; but discretion is better than science ; and the void of discretion perish in like manner as the revivers of the tiger died.

A  
G R A M M A R  
OF THE  
D A K H N I L A N G U A G E.

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FOR the Persian alphabet, in which the Dakhni is very commonly written, and also for the Devanagari, or characters peculiar to India, as well as for the pronunciation of the various letters, the reader is referred to Chapters I. and II. of the preceding Grammar; these particulars being common to both Hindustani and Dakhni.

*The Noun.*

84. In Dakhni, nouns may be substantive or adjective, masculine or feminine, as mentioned at paragraph 2 of the Hindustani Grammar. The distinction of gender, moreover, frequently coincides in the two dialects; and the reader is referred to paragraphs 3 and 4 of the preceding part for some hints on this subject, as well as for the rules by which feminine nouns are usually formed from masculines: it must be noticed, however, that all Arabic nouns of the form تَفْعِيل, including تَعْرِيز, are said

to be feminine in Dakhni; and other nouns, whatever their terminations may be, will be found occasionally, as to gender in this dialect, to vary from the Hindustani.

85. Number may be singular or plural. The termination *ا* (*a*) or *ا* (*ā*) of a masculine noun in the nominative singular becomes, for the most part, *ي* (*e*) in the same case of the plural; as *پيالے cups*, from *پيالہ*; *گھوڑے horses*, from *گھوڑا*: to this rule, however, there are several exceptions, of which may here be instanced, *خُدا god*, *اُمرا nobles* or *a noble*, *کيتا a poet*, *عَلّا a doctor*, *راجا a prince*, *لالا master*, *بابا father*, *پتا father*, *ميرزا a prince*, *سودا melancholy*, *گدا a beggar*, *پيشوا a leader*, *مُصفّا pure*, *دانا wise*, *دانا liberal*, *پیدا produced*, *والا sublime*, *آشکارا evident*, *رُسوا disgraced*, *مُهَيّا prepared*, *پيا beloved*, *خفا angry*, *آشنا friend*, *طلا gold*, *هما phoenix*; and these either remain the same in the nominatives of both numbers, or, if substantives, or adjectives used substantively, in the dialect of many parts of the Dakhan, generally assume *ون* (*on*) for the nominative plural, as *خُداون gods*; yet sometimes the final *ا* or *ا* may be changed to *يان* (*yān*) or *يون* (*yōn*), so *مُهَيّيان* from *مُهَيّا a month*. Masculine nouns of all other terminations commonly assume *ان* (*ān*), occasionally *ون* (*on*), or sometimes *يان* (*yān*) for the nominative plurals; so, *جهازان trees*, from *جهاز*: yet masculines in *ي* (*ī*) may change that termination to

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\* For the guidance of the learner, the slight nasal *nūn* is here written ن though by the natives the simple ن is universally adopted: and it may be borne in mind, that the final ن in postpositions, as well as in the plurals of nouns, pronouns, and verbs, is almost always intended to denote the slight nasal sound merely.

یان (*yān*), as آدمیان (*ādmyān*) or آدَمِیان (*admiyān*) from آدمی *man*. And if the singular ends in *nūn-i-ghunna* (the nasal *nūn*), this letter is usually dropped before plural terminations; so, بَنِي *traders*, from بَنِيان (*baniyān*); سَوان (*sawān*? or perhaps *suwān*) *oaths*, from سُون (*sūn*).

86. Feminine nouns, whose termination in the singular is ا (*ā*), generally assume ون (*on*) for the nominative plural; so, مَوْن *mothers*, from ما; those ending in ي (*i*) either assume ان (*ān*) or change ي into يان (*yān*); as, نَدِيان (*naddiyān* or *naddyān*) *rivers*, from نَدِي. To all other terminations of feminine nouns ان (*ān*) is usually subjoined.

87. Nouns, however, borrowed from the Persian, are sometimes made plural, agreeable to the rules of that language, by the addition of ها (*hā*), ات (*āt*), or جات (*jāt*) as well as of ان (*ān*); and Persian words ending in *s*, called *hā-i-mukhtafī*, change that letter to گ before the affix ان (*ān*); so, سالها *years*, from سال; نَوَازِشات *favours*, from نَوَازِش; قَلْعَجَات *forts*, from قَلْعَة; مَآندِگان (*māndagān*) from مَآند (*mānda*) *tired, left*. Arabic plurals, too, of various forms, are occasionally admitted; as, مَوْجُودَات *beings*, from مَوْجُودَة; اَخْبَار *news*, from عُنَاصِر *elements*, from عِلْمَا *the learned*, from عَالِم; خَطُوط *letters*, from خَطَّ; انْبِيَا *prophets*, from نَبِي; and to these plurals the suffix ون (*on*) is occasionally superadded; so, اَحْكَامُون *an order*, from حُكْم.

88. Before postpositions, expressed or understood, masculine nouns ending in ا (*a*), ا (*ā*), or ان (*ān*), generally convert those

finals to ي (e), ي (e), or ين (en) respectively, in the singular; and if ي immediately precedes a final ا, the former is usually dropped in the inflection; as, پراي, from پرايا of *another*: but the words described at paragraph 85 as exceptions, and as remaining the same in the nominatives of both numbers, remain uninflected throughout the singular. Masculines of other terminations, and all feminines, admit of no change in the singular. The inflections of the plural are formed by the affix ان (ān), or ون (on), or يُون (yaun), or ين (en); the vocative, however, though occasionally retaining the same form as the other inflections, yet is often, like as in Hindustani, made to terminate in و (o); and, before these terminations, masculine nouns that have converted ا (a) or ا (ā) to ي (e), drop the latter; whilst nouns ending in ا (ā), not liable to inflection, generally assume ي (y), and feminine nouns in ي (ī) may change that final to يان (yān), يُون (yon). So, بندي کا the *slave's*, from بندہ; گھوڑون کو to the *horses*; دسويں سي from the *tenth*; بائين to the *left*, from بايان; شيشيان مين in the *glasses*; گھروں کي before the *wise*; آڳو داناون کي behind the *houses*; گھروں پو on the *horses*; لڙڪيون مين سي from among the *girls*; گداون کي هات سي from the *hand of beggars*; ماريان کا of the *mothers*. It is fit here to notice, that words of two syllables, the first of which has any short vowel, and the second has َ (abar), drop the latter when any termination beginning with a vowel is affixed; so, برس ا year, becomes برسون; جڳهه a place, جڳهون.

89. To form the various cases of nouns, besides the nomi-



native, postpositions are generally used with them in their inflected states, if capable of inflection, as before explained : thus,—

For the genitive or relative case . . . . . کي or کي or کا of.

For the dative } or final { † کي تين or \* کون or \* کو &c. } to, for,  
For the accusative } case { † کي تين or \* کون or \* کو &c. } &c.

For the ab- { initial, or { ستي or سين or سي or † سون } from, by,  
lative, or { instrumental, { &c. } with, &c.  
locative, { پر or په or پو . . . . . on, at,  
مون or مبن . . . . . in, among.

90. Of these postpositions, کا alone varies so as to agree with the noun which denotes the issue, attribute, or appendage of the genitive; and in the common construction of the language, this noun immediately follows the postposition : thus, before a masculine nominative singular کا (*kā*) is used, as بڻدي کا گهوڙا *the slave's horse*; before a masculine singular acted upon by a postposition, or before a masculine plural in every case, کي (*ke*), as, بڻدي کي گهوڙي کو *to the slave's horse*, بڻدي کي گهوڙي *the slave's horses*, or بڻدي کي گهوڙون کو *to the slave's horses*; and before a feminine noun in every case and number, کي (*kī*) is adopted; so, بڻدي کي گهوڙي *the slave's mare*, or بڻدي کي گهوڙيان *the slave's mares*.§ The rest of the postpositions admit not of inflection, being used as راجا کون or تين راجا کي *to the prince* or

\* کو (*ko*), too, may occur, like as in Hindustani.

| کتين (*katāin*) or کني (*kane*).

† Generally pronounced *sūn*, though *son* may perhaps be occasionally admitted.

§ کيان (*kyān*) before a feminine plural may occur in poetry.

*the prince*, شہزادي سُون *from the prince*, دروازي پو *at the door*, اُس *in that space of time*, عرصي مون.

91. Besides the postpositions above mentioned, there are many words adapted to a similar purpose; and, as they are Hindi, Arabic, or Persian nouns, governed by a simple postposition understood, they require, according to the gender of those nouns, *کي* (*ke*) or *کي* (*kī*) before them, though in some instances *کي* (*ke*) may be at times omitted; as, در اُوپر *در اُوپر کي* *at the door*, اُس کي پاس *اُس کي پاس* *near him*, آڱو *گهوڙي کي* *before the horse*: and two or more of the simple postpositions may occur together: so, پو سُون *گهوڙي* *from on the horse*, اُس *اُس کي تين کُو مارا* *he beat him*, سي *گهر* *from within the house*.

For the manner in which the vocative case is denoted, see paragraph 8 of the preceding Grammar: and, for the construction of Arabic and Persian words, as well as for the prepositions borrowed from those languages, see paragraphs 9 and 36.

92. In conformity to European practice, the declension of a noun ending in *a* (*a*), *ā* (*ā*), or *ān* (*ān*), liable to inflection, may thus be exhibited:

Singular.	Plural.
N. پيالہ <i>a cup.</i>	N. پيالي <i>cups.</i>
G. پيالے کا کي or کي <i>of a cup.</i>	G. پيالون کا کي or کي <i>of cups.</i>
D. پيالے کُو or کُون <i>to a cup.</i>	D. پيالون کُو or کُون <i>to cups.</i>
Ac. پيالے کُو or کُون <i>a cup.</i>	Ac. پيالون کُو or کُون <i>cups.</i>
V. آي پيالي <i>O cup!</i>	V. آي پيالون or پيالو <i>O cups!</i>
Ab. پيالے سُون or سي <i>from a cup.</i>	Ab. پيالون سي or سُون <i>from cups.</i>

The inflections of the plural may also be *يُون* (*yaun*); as, *أَنْدِيشِيُون* from *أَنْدِيشَة* *thought*. Or thus,

Singular.		Plural.	
N.	گھوڑا <i>a horse.</i>	N.	گھوڑي <i>horses.</i>
G.	گھوڑي کا کي or کي <i>of a horse.</i>	G.	گھوڑون کا کي کي <i>of horses.</i>
D.	گھوڑي کو or کون <i>to a horse.</i>	D.	گھوڑون کو or کون <i>to horses.</i>
Ac.	گھوڑي کو or کون <i>a horse.</i>	Ac.	گھوڑون کو or کون <i>horses.</i>
V.	آي گھوڑي <i>O horse!</i>	V.	آي گھوڑون or گھوڑو <i>O horses!</i>
Ab.	گھوڑي سون or سي <i>from a horse.</i>	Ab.	گھوڑون سون or سي <i>from horses.</i>

Here, too, the inflection of the plural may be *يُون*; as in *کُويُون* from *کُوا* *a crow*. And nouns ending in *ان* (*ān*) change that termination to *ين* (*en*) in the inflection of the singular as well as in the nominative plural; so, *دسوين* (*daswen*) from *دسوان* (*daswān*); or sometimes to *ي* (*e*), as in *بنبي* from *بنيان* *a trader*; and they may convert it to *ون* (*on*) or *و* (*o*) if used in the oblique cases and vocative of the plural. Or, with regard to other masculine nouns than those ending in the inflectible *ا* (*a*), *ا* (*ā*), or *ان* (*ān*), as well as to all feminines, thus,

Singular.		Plural.	
N.	گھر <i>a house.</i>	N.	گھران <i>houses.</i>
G.	گھر کا کي or کي <i>of a house.</i>	G.	گھران کا کي کي <i>of houses.</i>
D.	گھر کو or کون <i>to a house.</i>	D.	گھران کو or کون <i>to houses.</i>
Ac.	گھر کو or کون <i>a house.</i>	Ac.	گھران کو or کون <i>houses.</i>
V.	آي گھر <i>O house!</i>	V.	آي گھران <i>O houses!</i>
Ab.	گھر سون or سي <i>from a house.</i>	Ab.	گھران سون or سي <i>from houses.</i>

In this last instance, the inflections of the plural may, also, be ون (*on*) as before; and if the noun, whether masculine or feminine, terminates in ا (*ā*) unchangeable in the singular, all the cases of the plural are generally made to end in ون (*on*), as مأُون from ما *mother*, آَشْنَاُون from آَشْنَا *an acquaintance*; or, in يَان (*yān*) for the nominative, and يُون (*yōn*) for the other cases, as دانَايُون, دانَايَان, from دانا *a wise man*: so, likewise, ي (*ī*) the final of a masculine or feminine noun in the singular, may be changed to يَان (*yān*) in the nominative plural, which termination may be continued throughout or may be changed to يُون (*yōn*) or to يَوْن (*yauñ*) in the other cases, as دَرَبَارِيُون کا, دَرَبَارِيَان from دَرَبَارِي. And a feminine noun ending in ي (*ī*) may be thus declined:

Singular.	Plural.
N.            ,    نَدِي <i>a river.</i>	N.    نَدِيَان or نَدِيَان <i>rivers.</i>
G.    نَدِي or کَا کِي <i>of a river.</i>	G.    نَدِيَان کا کِي <i>of rivers.</i>
D.    نَدِي کُون or کُو <i>to a river.</i>	D.    نَدِيَان کُو or کُون <i>to rivers.</i>
Ac.    نَدِي کُون or کُو <i>a river.</i>	Ac.    نَدِيَان کُو or کُون <i>rivers.</i>
V.            اِي نَدِي <i>O river!</i>	V.            اِي نَدِيَان <i>O rivers!</i>
Ab.    نَدِي سُون or سِي <i>from a river.</i>	Ab.    نَدِيَان سُون or سِي <i>from rivers.</i>

For some peculiarities in the declension of cardinal and aggregate numbers, see paragraph 11 preceding.

93. Adjectives in construction usually, though not always, precede the nouns they qualify; and the declension of them may be exemplified in پِٹَا پِٹَا *an elder son*, as,

Singular.	Plural.
N.            بڙا بيٺا	N.            بڙي بيٺي
G.            بڙي بيٺي ڪا ڪي or ڪي	G.            بڙي بيٺون ڪا ڪي or ڪي
D.            بڙي بيٺي کُن or کُو	D.            بڙي بيٺون کُن or کُو
Ac.           بڙي بيٺي کُن or کُو	Ac.           بڙي بيٺون کُن or کُو
V.            آي بڙي بيٺي	V.            آي بڙي بيٺون or بيٺو
Ab.           بڙي بيٺي سون or سي	Ab.           بڙي بيٺون سون or سي

Or in the feminine بڙي بيٺي *an elder daughter*, as,

N.            بڙي بيٺي	N.            بڙي بيٺيان
G.            بڙي بيٺي ڪا ڪي or ڪي	G.            بڙي بيٺيان ڪا ڪي or ڪي
D.            بڙي بيٺي کُن or کُو	D.            بڙي بيٺيان کُن or کُو
Ac.           بڙي بيٺي کُن or کُو	Ac.           بڙي بيٺيان کُن or کُو
V.            آي بڙي بيٺي	V.            آي بڙي بيٺيان
Ab.           بڙي بيٺي سون or سي	Ab.           بڙي بيٺيان سون or سي

And for further information on the construction of adjectives, the reader is referred to paragraph 12, preceding. At paragraphs 13, 14, and 15, moreover, respectively, will be found the declension of ordinals, the formation of comparison in adjectives, and some remarks on the use of the adjunct سا (*like*), similar to which latter is the Dakhni سريڪا (*sarīkā*), and this is extremely common in use, as the adjunct or adjective of similitude.

## PRONOUNS.

94. Pronouns in Dakhni, like as in other languages, are inflected differently from nouns; it is requisite, therefore, to

give separately the declension of them, as well as of some other pronominal words.

*First Person.*

Singular.	Plural.
N. مین <i>I.</i>	N. هم or همین <i>we.</i>
G. { میرا or میری or میری } mine, of { مِج or مِج or مِج } me.	G. { ہمارا or ہماری or ہماری } our, { ہم or ہم } of us.
D. { مِج or مِج or مِج } to me,	D. { ہم or مِج or مِج } to us,
Ac. { میری or میری } me.	Ac. { ہم or ہماری or تین } us.
Ab. مِج or مِج from me.	Ab. ہم or مِج from us.

For مِج or مِج may be substituted مِج or مِج. For the nominative plural, too, همین and perhaps ہمارا may be met with. In the ablative plural, ہمنا moreover may be used; as, ہمنا on us: and it is said that ہمارا (hamārā), &c. may occur in the genitive plural.

*Second Person.*

Singular.	Plural.
N. تون or تون or تو <i>thou.</i>	N. * تم or تمین or تمی <i>ye, you.</i>
G. تیرا or تیری <i>thine, &amp;c.</i>	G. † تمارا or تماری <i>your, &amp;c.</i>
D. { تِج or تِج or تِج } to thee,	D. { تم or تماری or تین } to you,
Ac. { تیری or تیری } thee.	Ac. { تماری or تمنا } you.
V. آی تو <i>O thou!</i>	V. آی تم <i>O you!</i>
Ab. تِج or تِج from thee.	Ab. تم or تماری from you.

Also, تِج and تِج occur in the inflections of the singular; as

\* Or, تمن.

† Or, تمن or even تم.



Singular.	Plural.
D. { or اِسِي or اِس * کُو } <i>to this.</i>	D. { اِنُون کُو or اِنُون or اِن } <i>to these.</i>
Ac. { اِس * کِي تِن } <i>this.</i>	Ac. { کِي تِن or اِن کِي تِن } <i>these.</i>
Ab. اِس * سُون or سي <i>from this.</i>	Ab. اِنُون سي or اِنُون or اِن <i>from these.</i>

ي is sometimes used with a noun in an objective case singular; and اِنُون or اِنُون may be adopted before postpositions in the plural.

*Common or Reflective Pronoun.*

*Singular and Plural.*

N.	آپي or اپي or اپ or آپ <i>self, selves.</i>
G.&c.	آپنا or اپس or اپن or اپني اپني اپنا or اپنا کا کي کي <i>of (my, &amp;c.) self, (my, &amp;c.) own.</i>
D.	{ آپ کُو or اپني کُو or اپن کني or اپسين or اپس کُون } <i>to (my, &amp;c.) self,</i>
Ac.	{ آپ کُو or اپني کُو or اپن کني or اپسين or اپس کُون } <i>(my, &amp;c) self.</i>
Ab.	آپ سي or اپني سي or اپن سي <i>from (my, &amp;c.) self.</i>

This pronoun is applicable to any one of the three persons, according to the nominative case, expressed or understood, with the verb in the same member of the sentence; by it, therefore, are for the most part represented the English *myself, thyself, himself, herself, itself, ourselves, &c.*, or in the genitive, *my own, thy own, his own, her own, our own, &c.*: the word آپس or اپس moreover is used before postpositions, or in verse even without a postposition; so, اپس کا *of self*, آپس مين *among themselves*, she said, O youth, do not destroy thyself.

\* Sometimes written ايس (*is*). † Or اپن or اپن or آپن or آپن.



<i>Interrogative.</i>			
Singular.		Plural.	
N.	کون or کو or کون or کني or کون <i>who? which? what?</i>	N.	کون or کون or کني or کون <i>who? which? what?</i>
G.	کس کا کي or کي	G.	کون کنهن کا کي کي
D.	کس کو or کسي or کس	D.	کون کنهن کو
Ac.	کس کو or کسي or کس	Ac.	کون کنهن کو
Ab.	کس سون or سي	Ab.	کون کنهن سي or سون

In the singular, too, before postpositions, کُن may occur. This pronoun may be used absolutely with respect to persons, and adjectively with respect to either persons or things; as, کون *who? کس شہر کا? of what city?* but in an absolute sense, not applied to persons, کیا (*kyā*) is generally adopted; and, in its uninflected state, it may be used as an adjective before the names of inanimate objects; as, کیا کرنا *what (is) to do?* کیا فائدہ *what benefit?* It may be declined as follows:—

#### Singular and Plural.

N. and Ac.	کیا <i>what?</i>
G.	کاهي or کائي کا کي or کي <i>of what?</i>
D.	کاهي or کائي کو کون or کون <i>to or for what?</i>
Ab.	کاهي or کائي سي سون <i>from what?</i>

کا is occasionally used instead of کیا, and کي instead of کاهي which latter seems in some parts to be pronounced کاهي *kāhe*, like as in Hindustani.

*The Relative.*

Singular.		Plural.	
N.	جو or چنی or جن or جون <i>who, which, what.</i>	N.	جو or چنی or جن or جون <i>who, which, what.</i>
G.	جس کا کی کی or جس	G.	جن کا کی کی or کی
D.	جس کو or جسی	D.	جن کو or کون or جنہیں *
Ac.	جس کو or جسی	Ac.	جن کو or کون or جنہیں *
Ab.	جس سی or سون	Ab.	جن سی or سون

In correspondence to which may be used the demonstratives او (*o*); یہ (*yah*), &c. as before exhibited; or the pronoun which may be termed the correlative, as follows—

Singular.		Plural.	
N.	سو <i>that, this, he, &amp;c.</i>	N.	سو <i>those, these, they.</i>
G.	تس کا کی کی or تس	G.	تن کا کی کی
D.	تس کو or تس کی تین	D.	تن کو or تنہیں *
Ac.	تس کو or تس کی تین	Ac.	تن کو or تنہیں *
Ab.	تس سی or سون	Ab.	تن سی or سون

تو and تون are also said to exist in the nominative; and جتھوں occur in the inflections of the plural.

*Indefinites.*

N.	کوئی - -	N.	کچھ or کچھ	some, a little, a few.
G.	کسی کا کی کی of	G.	کسو کا کی کی of	
D.	کسی کو or کون to	D.	کسو کو or کون to	
Ac.	کسی کو or کون - -	Ac.	کسو کو or کون - -	
Ab.	کسی سون or سی from	Ab.	کسو سی or سون from	

\* These latter forms may be rather the proper Hindustani.

Of these, though both seem at times indiscriminately used, yet the first is more frequently applied to persons, as the latter is to things.

95. In pronouns the genitive terminations ا (rā), نا (nā), must, like the postposition کا (kā) before explained, be made to agree with the subsequent nouns, or those to which they relate; so, میری دھیان میں *in my thought*, اپنی جانب سے *on his own part*: and for some peculiarities in the construction of pronouns, as well as for the composition of them, the reader is referred to paragraphs 17 and 18 preceding. In Dakhni poetry, however, a few compounds peculiar to this dialect may be met with; as, جکوئی or جیکوئی or جنکوئی *whoever*; جکچے or جیکچے *whatever*.

### THE VERB.

96. The imperative for the second person singular, being the most simple form of the verb, may be termed the root: the same form, also, may serve as a common verbal noun; so, چاہ *desire*; بول *speech* or *speech*.

97. The infinitive is had by subjoining to the root, نا (nā) occasionally نان (nān), نی (ne) occasionally نین (neñ), نی (nī), or نیان (niyān or nyān); so, جانا or جانان from جا *go*. The form of the infinitive is, moreover, in constant use as a verbal noun or gerund; and sometimes ن (an or n) only is added to the root for this purpose; as, جلن (jalan) *burning*, from جل (jal); دینکا (den-kā) *of giving*, from دی *give*.

98. The past participle is obtained by adding to the root ا (ā), ی (e), ی (ī) or یان (iyān) or یان (yān), according to the

gender and number intended ; in old Dakhni, however, when the root ends not in ي, the past participle is commonly formed by subjoining يا (*yā*) ; this circumstance, too, may take place in the more modern dialect ; and if the root terminates in و, or ي, the letter ل is sometimes inserted before يا ; so, چاها (*chāhā*), &c. from چاه *desire* ; لایا (*lāyā*) from لا *bring* ; بولا (*bolā*) or, according to the older orthography, بولیا (*bolyā*) from بول *spoke* ; بویا (*boyā*) from بو *sow*. The apparent anomalies are گیا *gone*, from جا *done, made*, from کر *been, become*, from هو *dead*, from مر *given*, from دی *taken*, from لی : and though in addition to جاننا, کرنا, هونا, مرنا, دینا, لینا, the past participles of which are noted above as irregular, رَہنا, کَہنا, are also said to be exceptions to the formation in يا ; yet کَہنا, کرنا, رَہنا, and even مَویا, لَیایا, occur in old writers. This form of the verb, too, is of itself a derivative noun ; so, کَہا *an order, dictum*, وہ میرا مارا ہے *he is the stricken of me* ; but in this latter sense more commonly with ہوا added ; as, وہ مارا ہوا : and it may here be remarked, that when this compound participle is in the feminine plural, both parts may take the affix یان (*iyān* or *yān*), or the first may terminate in ی only. Further, if the root consist of more than one syllable, having a short vowel in the penultimate, and *fat'ha* followed immediately by a consonant in the final syllable, the latter is dropped when the termination ا (*ā*), ي (*e*), or ي (*i*) follows ; so, سمجھا from سمجھ *understand* ; نکلا from نکل *issue*.

\* کرا (*karā*) however, the regular form, is often preferred in Dakhni.

99. The present participle is had by affixing to the root ت (tā), تِ te, تِي (tī), تِيَان (tiyān or tyān), agreeable to the gender and number of the governing noun ; so, بُولْتَا *he speaking* ; بُولْتِي *they males speaking* ; بُولْتِي *she speaking* ; بُولْتِيَان *they females speaking* : and, though it may of itself form a noun, yet هُوَا is frequently added for that purpose ; as, مَارْتَا هُوَا *the person striking*. Sometimes, moreover, this participle occurs, especially in poetry, formed by the addition, to the root, of ت only preceded by fat'ha ; as, دِيَكْهَت from دِيَكْه see.

100. The past conjunctive (مَاضِي مَعْطُوفِي or مَاضِي مَعْطُوفِ عَلَيْهِ) participle may be the same in form as the mere root, or it may be obtained by the addition of كُو (ko) occasionally كُون (kon), كِي (ke), كَر (kar), كَرَكِي (karke) or كَرَكُو (karko) or كَرَكَر (karkar\*) to the root ; so, رَکْهَ or کُون رَکْهَ *having placed*, from رَکْهَ ; which latter may itself be adopted in the like sense : in poetry, moreover, هَ or کُ only is sometimes added ; as, سَنَکْهَ *having heard* ; دِيَكْهَ *having given* ; اَنُو مِیَن مَلْکَہ بَیْتِہَا ہِی و درویش *on joining them that dervis sat down*. Before the usual signs of this participle, too, the letter ی is occasionally found inserted, especially in old poetical works ; so, ہُوَ from ہُوَکُو, لَیَاکْ from لَیَاکْ, آہِ کر from آہِ کر, ہُوَ from ہُوَکُو, دِیَکْہَا from دِیَکْہَا, پَہِراہِکِ from پَہِراہِکِ.

101. Of the past tenses, the past indefinite is the same in form as the simple past participle, before explained, and liable to similar changes for gender and number : to this part of the

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\* From the *Phul-ban*, a tale in verse.

verb, however, a nasal is occasionally added ; as, سُنَان for سُنَا heard. In construction with the past, moreover, as well as with any other tense, the particle نِي (ne) may, in the Dakhni of Madras, be used after the nominative, and without occasioning any interruption of the wonted accordance between the verb and the governing noun. So, مَينَ مارا *I (a male) struck*, او نِي مارِي or او مارِي *she struck*, from مار ; مَينَ لِيَا *I took*. At Bombay, however, the use and construction of the particle نِي (ne) are the same as described in the note to paragraph 25 preceding, or at paragraph 69, to which reference may at once be made.

102. The pluperfect or past past is had by subjoining the auxiliary past تَهِيَان or تَهِي تَهِي, according to the gender and number of the governing noun, to the past participle of the verb conjugated ; as, تُو بُولِي تَهِي *thou (a female) hadst spoken*.

103. The past definite or past present is obtained by adding the auxiliary present, هُونِ هِي or هِينِ, according to the number and person intended, to the past participle of the verb conjugated ; so, هَم بُولِي هِينِ *we (males) have spoken*.

104. The past future is formed by the addition of the auxiliary future هُوِي &c. or هُونِگَا &c. to the past participle of the verb conjugated, both parts of the compound being made to agree in gender and number with the governing noun ; though, in feminines plural, the first part may be constructed as a masculine of that number, whilst the subsequent part agrees with the governing noun, and sufficiently indicates the gender ; so, هَم مَارِيَانِ هُونِگَانِ or هَم مَارِي هُونِگَانِ *we (females) shall have beaten*.

105. The past conditional or optative is either the same in form as the present indefinite tense, or is composed by subjoining the present indefinite of *هو* *be, become*, to the past participle of the verb conjugated, a conditional or optative adverb being at the same time expressed or understood ; so, *مَينَ مارَنا* or *مَينَ مارَنا هوتا* or *مَينَ مارَنا هوتا* *if I had struck*.

106. Of the present tenses, the present indefinite is the same in form as the present participle ; and is liable to the same changes for gender and number, in accordance with the governing noun ; as, *تُمْ بولَتي* *ye (males) speak*. This tense, moreover, is occasionally formed by the addition of *ت* with the short vowel *zabar*, to the foregoing letter ; as, *دِكِهَت* from *دِكِه*.

107. The imperfect or present past tense is obtained by adding the auxiliary past to the present participle of the verb conjugated, both parts of the compound being liable to change for gender and number ; so, *اُون سُنَتي تَهي* *they (males) were hearing*.

10. The present definite or present present tense is had by subjoining the auxiliary present to the present participle of the verb conjugated ; as, *تُمْ سُنَتي هَينَ* *you are hearing* ; or, on the Bombay side, rather *تُمْ سُنَتي هو* like as in Hindustan.

109. The present future is formed by adding the auxiliary future to the present participle of the verb conjugated ; so, *تُمْ مارَنا هَوِگَيانَ* *ye (females) shall be striking*.

110. The future indefinite or aorist is obtained by affixing to the root, for the first, second, and third persons singular of

both genders, ون ( $\bar{u}n^*$ ), ي ( $e$ ), ي ( $e$ ), and for the plural ين ( $en^*\dagger$ ): but, if the root ends in ا ( $\bar{a}$ ), و ( $o$ ), ي ( $e$ ), ي ( $i$ ), or occasionally in verse though very rarely ه ( $h$ ), the letter و ( $w$ ) may be inserted or may be omitted before such of these affixes as begin with, or consist of ي ( $e$ ); so, from مار *strike*, مَينَ مارُون *I may, shall, or will strike*, &c.; from لا *bring*, مَينَ لاُون *I may, &c. bring*, تُو لَوِي *thou mayest bring*; from کھر *lose*, کھوِين or کھوِين they *may lose*; and from ر *leave*, رھوِي occurs in verse, though رھي is almost universally adopted. These forms of the verb may be termed مُضارع or aorist, because occasionally applied to the present time as well as to the future: but to denote more absolutely a future sense, گا ( $g\bar{a}$ ), گِي ( $ge$ ), گِي ( $g\bar{i}$ ) or گِيان ( $giy\bar{a}n$ ), agreeable to the gender and number of the governing noun, is added, with the before-mentioned affixes, to the root; as, ہم *we (males) shall strike*; او لَوِيگِي *she shall bring*.† In these tenses, too, a nasal ن may occasionally be inserted or added; so, تُون گانِين; کھِينگِي; آوِينگا, for آوِيگا; مَٹِينگا, for مَٹِيگا; تُون گانِين; کھِينگِي; آوِينگا, for آوِيگا; مَٹِينگا, for مَٹِيگا; thou mayest sing; بلانُون مَينَ *I may call*; هُونگا or هُونگَا *it shall be or become*: and sometimes, especially in verse, a customary

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\* The auxiliary verb, however, frequently takes وَي ( $we$ ) in the first person, whether singular or plural, and admits of contraction, as will be particularly stated in the subsequent models of conjugation.

† At Bombay, as in Hindustan, the second person plural is formed by adding و ( $o$ ) and not ين ( $en$ ) to the root.

‡ The auxiliary verb, too, may be هِيگا ( $haig\bar{a}$ ) in the third person singular, and هِيگِي ( $haige$ ) or هِيگِي ( $hainge$ ) in the plural of the same person.





hear *ye* : and the و in the second person plural seems, in some instances, read *au* ; so, بُولُو, رَهُو, لِيُو too may occasionally be read *lyau*.

For the respectful or precative forms of the imperative and future, reference may be made to paragraph 28 of the Hindustani Grammar preceding.

112. Transitive and causal verbs are in some instances formed by the addition of ا (*ā*), و (*wā*), or و (*o*) to the root ; with a shortening, however, occasionally, of the vowel of the preceding syllable, if long ; so, بُولَانَا or بُلَانَا *to call*, بُلُونَا *to cause to call*, from بُولُنَا *to speak* ; بَهْگُونَا *to wet*, from بَهْگُنَا *to be wet* : and if the root ends in ا (*ā*), ي (*i* or *e*), or و (*o*), the letter ل becomes inserted before the causal sign ; so, کھَانَا from کھَانَا *to eat*, دِلَانَا from دِينَا *to give*, دَهْلَانَا and دَهْلُونَا from دَهْرُنَا *to wash*. In other cases, transitives are formed from intransitives by lengthening the vowel of monosyllabic roots, or the last vowel of dissyllabic roots, if short ; so, کُٹَانَا *to cut*, from کُٹُنَا *to be cut* ; جُڑُونَا *to join*, from جُڑُونَا *to be joined* ; نِکَالُنَا *to take out*, from نِکَالُنَا *to issue* : yet when the causal ا is affixed, the short vowel of the primitive remains ; so, کُٹُونَا *to cause to cut* ; نِکَلُونَا *to cause to issue*. In a few instances, especially if the primitive verb be a monosyllable ending in ا, either ا (*ā*), or لا (*lā*), or very rarely ال (*āl*), may be added to form the causal ; as, دِکھَانَا or دِکھَانَا or دِکھَلَانَا or دِکھَلَانَا *to show*, from دِکھُنَا *to see* ; بَیٹھَانَا or بَیٹھَانَا or بَیٹھَلَانَا or بَیٹھَلَانَا *to seat*, from بَیٹھُنَا *to sit* : and a few words are in appearance more irregular ; as, نہَلَانَا and نہَلُونَا from نہَانَا *to bathe*, پھَارُونَا *to break or burst*, from پھَٹُنَا

to be broken, &c. With dissyllabic roots, the short vowel of the last syllable, if *fat'ha*, is dropped when ا (ā) but not when و (wū) is affixed; so, سُرُکَنا to move, سُرُکَوَنا to cause to move, from سُرُکَنا to be moved. See, also, paragraph 29 preceding.

113. To form compounds, the following verbs are of very common use, namely, هُونا to be, جَنا to go, لُگَنا to be applied, to begin, چُکَنا to be finished, to leave off, سَکَنا to be able, کَرنَ to do, to make, دَینَ to give, let, permit, پَنا to get, to be allowed, رَہَنا to stay, to remain, چَاہَنا to wish, to desire. Of these, هُونا is used with either past or present participles of any verb, to compose definite tenses, or for other purposes; as, مَیں بولا ہوں I have spoken, بولتا ہونا to be speaking.

114. جَنا is used with the past participle of a transitive verb, regularly inflected, so as to agree with the governing noun, to form the passive voice; so, مارا جَنا to be beaten: it is, moreover, of frequent use with the past or present participle of either a transitive or intransitive verb, made to agree with the subject of the sentence, to form continuatives or intensives; so, روتی جاتی ہے she continues weeping; تم چلی جاؤ you go away.

115. لُگَنا is constructed generally with an inflected infinitive, but sometimes, especially in poetry, with the verbal noun in ن, to denote an inceptive; as, بولنے لُگَنا to begin to speak; کھول لُگَنا he began to open.

116. چُکَنا follows the root of a verb to form completives; as, پی چُکَنا to have done drinking; کھا چُکَنا to have finished eating.

117. سَکَنا follows the root of a verb, to form potentials; as,

سکنا *to be able to walk* : sometimes, too, it is constructed with an inflected infinitive ; as, کوئی مَیقل گر صاف کرئی نَسکی *any polisher cannot make bright* : or, occasionally, though but rarely, with an uninflected infinitive ; so, تُمین کراڑ منہر کی اُوپکار نی ، جو گردن اُوچانا *do you cause to be done with the aid of Manhar, that we may be able to raise the head from (under) the burthen.*

118. کرنا follows a past participle masculine uninflected, to form frequentatives ; as, جایا کرنا *to make a practice of going* ; in which compound جایا is used, and not گیا .

119. دینا follows an inflected infinitive, to form permissives ; as, آئی دینا *to permit to come.*

120. پانا follows an inflected infinitive, to denote what may be termed acquisitives ; so, جانی پانا *to get (permission) to go.*

121. رہنا like جانا before noticed, may follow a present participle of the same gender and number as the governing noun, to form continuatives ; so, پڑھتی رہتی ہین *they (males) continue reading.*

122. چاہنا may follow a past participle in the masculine gender uninflected, or in Dakhni occasionally an inflected or uninflected infinitive, to form desideratives, requisitives, or proximatives ; as, مرا چاہا *he wished to die, or was about to die* ; خوش ہونا چہتا ہی *he wishes to be happy.* It should be observed that in this compound جایا and مرا are preferred as participles of جانا *to go*, and مرنا *to die.*

123. By the use of the above-mentioned and other verbs as

well as nouns, some compounds of different descriptions may still be obtained ; as, nominals, by subjoining a verb, regularly conjugated, to an uninflected noun whether substantive or adjective ; so, غوطہ مارنا *to dive, to plunge* ; گالی دینا *to abuse*.

124. Intensives, by adding certain verbs, regularly conjugated, to the mere root of another ; so, مار دالنا *to kill outright* ; کھا جانا *to eat up*.

125. Statisticals, by adding a verb, regularly conjugated, to a present participle in the form of an inflected masculine singular ; as, گئی آئی ہے *she comes (in the state of one) singing* ; پوچھتی جاتا ہے *he goes (in the state of one) asking*.

126. Reiteratives, by using together two verbs, both being regularly conjugated ; as, چالنا *to converse*.

127. Derivative verbs are obtained from nouns, whether substantive or adjective, by affixing the verbal signs only in some instances, or by shortening the vowel of the original, if long, and inserting ا (*ā*) or ال (*āl*) or یا (*iyā*) before those signs ; so, خمانا *to twist, crook*, from خم *crooked* ; تھگانا *to cheat*, from تھگ *a cheat* ; جھٹالنا *to prove to be false*, from جھوٹ *false*.

128. The auxiliaries used in forming the definite tenses of verbs are, for the—

Past.			
Singular.		Plural.	
* تھا {	میں <i>I was.</i>	* تھی {	ہم <i>we</i>
	تو <i>thou wast.</i>		تم <i>ye</i>
	وہ or او <i>he was.</i>		وہی or انو <i>they</i>
		} <i>were.</i>	

\* اتھی and انہا frequently occur, especially in verse.

*Present.*

Singular.	Plural.
مَينَ <i>I am.</i>	ہم <i>we</i>
تُو ہي <i>thou art.</i>	* تُم <i>ye</i>
وہ or او <i>he or she is.</i>	اُنو or وي <i>they</i>

*Future.*

Singular.	Plural.
مَينَ ہووي or ہو or ہون <i>I</i>	ہم <i>we</i>
تُو ہووي or ہوئي or ہو <i>thou</i>	† تُم <i>ye</i>
وہ ہووي or ہوئي or ہو <i>he</i>	اُنو <i>they</i>

Or,

Singular.	Plural.
مَينَ ہونگا or ہوگا or ہونگا <i>I</i>	ہونگي or ہوگي <i>we</i>
تُو (ہونگا or ہوگا or ہوگا) <i>thou</i>	† تُم <i>ye</i>
او or ہيگا <i>he</i>	ہيگي or ہينگي <i>they</i>

*Conditional or Optative.*

Singular.	Plural.
مَينَ <i>I become.</i>	ہم <i>we</i>
تُو <i>thou becomest.</i>	† تُم <i>ye</i>
وہ or او <i>he becomes.</i>	اُنو or وي <i>they</i>

Of these auxiliaries, such whose singular final is † (*ā*), are

\* Such is the phraseology at Madras and some other parts ; but at Bombay, like as in Hindustan, تُم *†* is the second person plural.

† In some parts ہو or ہوو or تُم *†* or ہوگي or ہوگي *†*.

applicable, as above described, to the masculine gender only ; but, for the feminine gender, the termination must generally be ي (ī) in the singular, and يان (iyān or yān) in the plural.

129. Some of the auxiliaries above given are from the verb هو which may denote not only mere existence, but the transition from one state to another ; and the regular conjugation of it, as a common neuter verb, may be exhibited as follows :

Conjugation of the neuter verb هو *be, become*, for the masculine gender.

*Infinitive and Gerund.*

هونا or occasionally هونان هوئي or occasionally هونين *to be, to become.*

*Past Participle.*

Singular.	Plural.
هوا <i>been, become.</i>	هوئي <i>been, become.</i>

*Present Participle.*

Singular.	Plural.
هوتا or هوتا <i>being, becoming.</i>	هوتي or هوتي <i>being, becoming.</i>

*Past Conjunctive Participle (Singular and Plural).*

هوڪو ھوڪون ھوڪي ھوڪر ھوڪڙو ھوڪڙي or ھوڪڙڪر *having been or become.*

*Past Tense Indefinite.*

Singular.	Plural.
هوئي { مِين <i>I became.</i> تُون or تُو <i>thou becamest.</i> وہ or او <i>he became.</i>	هوئي { ھم <i>we</i> تُم <i>ye</i> اُنُر or وِي <i>they</i>
	<i>became.</i>

*Past Past or Pluperfect.*

Singular.		Plural.
$\left. \begin{array}{l} \text{مَينَ } I \text{ had} \\ \text{تُو } thou \text{ hadst} \\ \text{او } he \text{ had} \end{array} \right\} \begin{array}{l} \text{been or} \\ \text{become.} \end{array}$		$\left. \begin{array}{l} \text{ہم } we \\ \text{تُم } ye \\ \text{اُنُو } they \end{array} \right\} \begin{array}{l} \text{had been} \\ \text{or become.} \end{array}$

*Past Present or Past Definite.*

Singular.		Plural.
$\left. \begin{array}{l} \text{مَينَ } I \text{ am} \\ \text{تُو } thou \text{ art} \\ \text{او } he \text{ is} \end{array} \right\} \begin{array}{l} \text{become.} \end{array}$		$\left. \begin{array}{l} \text{ہم } we \\ \text{تُم } ye \\ \text{اُنُو } they \end{array} \right\} \begin{array}{l} \text{are become.} \end{array}$

*Past Future.*

Singular.		Plural.
$\left. \begin{array}{l} \text{مَينَ } I \\ \text{تُو } thou \\ \text{او } he \end{array} \right\} \begin{array}{l} \text{shall,} \\ \text{or will have} \\ \text{become.} \end{array}$		$\left. \begin{array}{l} \text{ہم } we \\ \text{تُم } ye \\ \text{اُنُو } they \end{array} \right\} \begin{array}{l} \text{may, shall,} \\ \text{or will have} \\ \text{become.} \end{array}$

Or,

Singular.		Plural.
$\left. \begin{array}{l} \text{مَينَ } I \\ \text{تُو } thou \\ \text{او } he \end{array} \right\} \begin{array}{l} \text{will} \\ \text{shall, or will} \\ \text{have been} \\ \text{or become.} \end{array}$		$\left. \begin{array}{l} \text{ہم } we \\ \text{تُم } ye \\ \text{اُنُو } they \end{array} \right\} \begin{array}{l} \text{shall or will} \\ \text{have been} \\ \text{or become.} \end{array}$

\* At Bombay, as in Hindustan, the second person plural is تُم ہُوئی ہو.

† In some parts, as before, the second person plural would be تُم ہُوئی ہو or تُم ہُوئی ہوئی.



*Past Conditional or Optative.*

Singular.	Plural.
مَينَ اَگر هوتا <i>if I had been.</i> and so forth with other pro- nouns.	ہم اَگر ہوتے <i>if we had been</i> and so forth with other pro- nouns.

Or,

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ} \\ \text{تُو} \\ \text{او} \end{array} \right\} \left\{ \begin{array}{l} \text{اگر کاش} \\ \text{if, \&c.} \\ \text{I \&c.} \end{array} \right\} \text{had been.}$	$\left\{ \begin{array}{l} \text{ہم} \\ \text{تُم} \\ \text{اُنو} \end{array} \right\} \left\{ \begin{array}{l} \text{اگر کاش} \\ \text{if, \&c.} \\ \text{we \&c.} \end{array} \right\} \text{had been.}$

*Present Tense Indefinite.*

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ} \\ \text{تُو} \\ \text{او} \end{array} \right\} \left\{ \begin{array}{l} \text{I become.} \\ \text{thou becomest.} \\ \text{or وہ he becomes.} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{ہم} \\ \text{تُم} \\ \text{اُنو} \end{array} \right\} \left\{ \begin{array}{l} \text{we become.} \\ \text{ye become.} \\ \text{وہ they become.} \end{array} \right\}$

*Present Past or Imperfect.*

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ} \\ \text{تُو} \\ \text{وہ} \end{array} \right\} \left\{ \begin{array}{l} \text{I was} \\ \text{thou wast} \\ \text{he was} \end{array} \right\} \text{becoming.}$	$\left\{ \begin{array}{l} \text{ہم} \\ \text{تُم} \\ \text{وہی} \end{array} \right\} \left\{ \begin{array}{l} \text{we were} \\ \text{ye were} \\ \text{they were} \end{array} \right\} \text{becoming.}$

*Present Present or Present Definite.*

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ} \\ \text{تُو} \\ \text{وہ} \end{array} \right\} \left\{ \begin{array}{l} \text{I am} \\ \text{thou art} \\ \text{he is} \end{array} \right\} \text{becoming.}$	$\left\{ \begin{array}{l} \text{ہم} \\ \text{تُم} \\ \text{وہی} \end{array} \right\} \left\{ \begin{array}{l} \text{we are} \\ \text{ye are} \\ \text{they are} \end{array} \right\} \text{becoming.}$

\* In some parts تُم ہوتے ہو is the idiom for the second person plural.

*Present Future.*

Singular.	Plural.
$\left. \begin{array}{l} \text{مَينَ هوتا هُوِي} I \text{ may} \\ \text{تُو هوتا هُوِي} \text{ thou mayest} \\ \text{او هوتا هُوِي} he \text{ may} \end{array} \right\} \text{be becoming.}$	$\left. \begin{array}{l} \text{هُوِي} \text{ we may} \\ \text{هُوِي} \text{ * تُم ye may} \\ \text{هُوِي} \text{ اُنُو they may} \end{array} \right\} \text{be becoming.}$
Or,	

Singular.	Plural.
$\left. \begin{array}{l} \text{مَينَ هوتا هُوگا} I \text{ shall, \&c.} \\ \text{هُيَنُگا} \\ \text{تُو هوتا هُوگا} \text{ thou shalt, \&c.} \\ \text{هُيَگا} \\ \text{او هوتا هُوگا} he \text{ shall, \&c.} \end{array} \right\} \text{be becoming.}$	$\left. \begin{array}{l} \text{هُوِي} \text{ we shall, \&c.} \\ \text{هُوِي} \text{ * تُم ye shall, \&c.} \\ \text{هُيَگا} \text{ or } \text{هُوِي} \text{ اُنُو they shall, \&c.} \end{array} \right\} \text{be becoming.}$

*Future Indefinite or Aorist.*

Singular.	Plural.
$\left. \begin{array}{l} \text{مَينَ هُون} I \\ \text{تُو هُوِي} \text{ or } \text{هُوِي} \text{ thou} \\ \text{وَه هُوِي} \text{ or } \text{هُوِي} he \end{array} \right\} \text{may, \&c. be.}$	$\left. \begin{array}{l} \text{هُوِي} \text{ we} \\ \text{هُوِي} \text{ or } \text{هُوِي} \text{ * تُم ye} \\ \text{هُون} \text{ or } \text{هُوِي} \text{ they} \end{array} \right\} \text{may, \&c. be.}$

*Future Indefinite.*

Singular.	Plural.
$\left. \begin{array}{l} \text{مَينَ هُونُگا} I \text{ shall, \&c.} \\ \text{هُوِي} \text{ or } \text{هُوِي} \text{ تُو} \text{ thou shalt, \&c.} \\ \text{هُوِي} \text{ or } \text{هُوِي} \text{ وَه} he \text{ shall, \&c.} \end{array} \right\} \text{be or become.}$	$\left. \begin{array}{l} \text{هُوِي} \text{ we shall, \&c.} \\ \text{هُوِي} \text{ or } \text{هُوِي} \text{ * تُم ye shall, \&c.} \\ \text{هُوِي} \text{ or } \text{هُوِي} \text{ وِي} they shall, \&c. \end{array} \right\} \text{be or become.}$

\* In some parts تُم هُوِي هُو and تُم هُوِي هُوِي for the second person plural.

† In some parts تُم هُوِي هُو and تُم هُوِي هُوِي for the second person plural.

*The Imperative.*

Singular.	Plural.
هون or مِين هُون <i>let me be, &amp;c.</i>	هون or هَوِين or هَوِين <i>let us be, &amp;c.</i>
تُو هُو <i>be thou.</i>	تُم هُو or هُو <i>be ye, &amp;c.</i>
هَوِي or هُوِي or هُوِي <i>let him be.</i>	هَوِي or هَوِين or هَوِين <i>let them be.</i>

*Respectful and Precative Imperative and Future.*

Singular.	Plural.
تُو هُوَجِيُو <i>mayest, &amp;c. thou</i>	تُم هُوَجِيِي or هُوَجِيُو <i>may ye</i>
وَه هُوَجِيُو <i>may, &amp;c. he</i>	وَي هُوَجِيِي or هُوَجِيُو <i>may they</i>

So, moreover, *هَوَجِيِيَا or هُوَجِيُو or هُوَجِيِي or حَضْرَت هُوَجِيِي or صَاحِب or اَب*  
*may you, Sir, or may your Excellency, be or become.*

130. Conjugation of a regular transitive verb, exemplified in  
*مار strike*, for the masculine gender.

*Infinitive and Gerund.*

*مَارِنِي or مَارِنَا to strike, striking.*

*Past Participle.*

Singular.	Plural.
مَارَا or مَارَا هُوَا <i>struck.</i>	مَارِي or مَارِي هُوِي <i>struck.</i>

*Present Participle.*

Singular.	Plural.
مَارِنَا or مَارِنَا هُوَا <i>striking.</i>	مَارِنِي or مَارِنِي هُوِي <i>striking.</i>

*Past Conjunctive Participle (Singular and Plural).*

*مَارِكُو or مَارِكُوِي or مَارِكُوِي or مَارِكُوِي having struck.*

*Past Tense Indefinite.*

Singular.		Plural.	
مارا	* مَينَ I	ماري	ہم we
	تُو thou		تُم ye
	وہ or او he		اُنُو they
}		}	
struck.		struck.	

*Past Past or Pluperfect.*

Singular.		Plural.	
مارا تھا	* مَينَ I had	ماري تھي	ہم we had
	تُو thou hadst		تُم ye had
	وہ he had		وہ they had
}		}	
struck.		struck.	

*Past Present or Past Definite.*

Singular.		Plural.	
مارا ھون	* مَينَ I have	ماري ھين	ہم we have
	تُو thou hast		تُم ye have
	وہ he has		وہ they have
}		}	
struck.		struck.	

\* At Bombay, however, and in some other parts, like as in Hindustan, the construction of transitive verbs in any past tense is inverted by the use of the particle *ني* which, either affixed to the noun or pronoun denoting the agent, or separately following it, causes that noun or pronoun, except *تُو* or *تَينَ* or *ہم* or *تُم* to be inflected, if liable to inflection; and the object of the sentence is either constructed as a nominative governing the verb, or, if placed in an objective case, the verb must be in the third person masculine singular, whatever the number or gender of the apparent subject or object may be: so, *ماري ني لڑکي مارا* or *مَينَ ني لڑکي مارا* *I struck the girl*; *اُس ني لڑکي کو مارا تھا* or *اُس ني لڑکي ماري تھي* *he had beaten the girl*.

*Past Future.*

Singular.		Plural.
<i>I may</i> مین* مارا هووی or هو <i>thou mayest</i> تُو مارا هووی or هو <i>he may</i> او مارا هووی or هو	<i>have struck.</i> ماری هووی or هو	<i>we may</i> هم <i>ye may</i> تُم <i>they may</i> وِی
		<i>have struck.</i>

Or,

Singular.		Plural.
<i>I</i> مین* مارا هوگا + <i>thou</i> تُو مارا هوگا ‡ <i>he</i> او مارا هوگا ‡	<i>shall, will, &amp;c. have struck.</i> ماری هوگی or هیگی	<i>we</i> هم <i>ye</i> تُم <i>they</i> اُن
		<i>shall, will, &amp;c. have struck.</i>

*Past Conditional or Optative.*

Singular.		Plural.
مارا هوتا { مین* تُو وِه	اگر کاش { if &c. I &c. had struck.	هم تُم اُن
	ماری هوتی { if &c. we &c. had struck.	اگر کاش { if &c. we &c. had struck.

Or,

Singular.	Plural.
<i>if I had struck, &amp;c.</i> مین اگر مارتا §	<i>if we had struck, &amp;c.</i> هم اگر مارتی

\* See note \* on the foregoing page.

† Or هُونگا or هُونگا.

‡ Or هُووِیگا or هُوِیگا.

§ This is the present form of the verb, and does not require نی before it.

*Present Tense Indefinite.*

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ } I \text{ strike.} \\ \text{تُو or تُون } thou \text{ strikest.} \\ \text{وہ or او } he \text{ strikes.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم } we \text{ strike.} \\ \text{تُم } ye \text{ strike.} \\ \text{اُنُو } they \text{ strike.} \end{array} \right.$

*Present Past or Imperfect.*

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ } I \text{ was striking.} \\ \text{تُو } thou \text{ wast striking.} \\ \text{او } he \text{ was striking.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم } we \text{ were striking.} \\ \text{تُم } ye \text{ were striking.} \\ \text{اُن } they \text{ were striking.} \end{array} \right.$

*Present Present or Present Definite.*

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ مارتا ہوں } I \text{ am striking.} \\ \text{تُو مارتا ہے } thou \text{ art striking.} \\ \text{او مارتا ہے } he \text{ is striking.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم } we \text{ are striking.} \\ \text{مارتی ہیں } * \text{ } ye \text{ are striking.} \\ \text{اُن } they \text{ are striking.} \end{array} \right.$

*Present Future.*

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ مارتا ہووی } I \text{ may, \&c.} \\ \text{تُو مارتا ہووی } thou \text{ mayest} \\ \text{او مارتا ہووی } he \text{ may} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم } we \text{ may, \&c.} \\ \text{مارتی ہووی } \text{†} \text{ } ye \text{ may} \\ \text{او } they \text{ may} \end{array} \right.$

\* In some parts, like as in Hindustan, مارتی ہو is the second person plural.

† At Bombay, and in some other parts, مارتی ہوو and مارتی ہوو in the second person plural.

Or,	
Singular.	Plural.
مَينَ مَارْتَا هُونْگَا <i>I shall, &amp;c.</i>	مارْتِي هِيگِي { هم <i>we shall, &amp;c.</i>
تُو مَارْتَا هِيگَا <i>thou shalt</i>	or هُوگِي or *تُم <i>ye shall</i>
او مَارْتَا هِيگَا <i>he shall</i>	هُونْگِي { اُن <i>they shall</i> } <i>be striking.</i>

*Future Indefinite or Aorist.*

Singular.	Plural.
مَينَ مَارُون <i>I may, will, &amp;c.</i>	مارِين { هم <i>we may, will, &amp;c.</i>
تُو مَارِي <i>thou mayest, &amp;c.</i>	† تُم <i>ye may, &amp;c.</i>
او مَارِي <i>he may, &amp;c.</i>	اُن <i>they may, &amp;c.</i> } <i>strike.</i>

*Future Indefinite.*

Singular.	Plural.
مَينَ مَارُونْگَا <i>I shall, will, &amp;c.</i>	مارِينْگِي { هم <i>we shall, will, &amp;c.</i>
تُو مَارِيْگَا <i>thou shalt, will, &amp;c.</i>	† تُم <i>ye shall, will, &amp;c.</i>
وہ مَارِيْگَا <i>he shall, will, &amp;c.</i>	وِي <i>they shall, will, &amp;c.</i> } <i>strike.</i>

*Imperative.*

Singular.	Plural.
مَينَ مَارُون <i>let me strike.</i>	هم مَارِين <i>let us strike.</i>
تُو مَار <i>strike thou.</i>	تُم مَارو <i>strike ye.</i>
• او مَارِي <i>let him strike.</i>	اُن مَارِين <i>let them strike.</i>

*Respectful and Precative Imperative and Future.*

Singular.	Plural.
مارِيُو { تُو <i>strike thou.</i>	مارِيُو or مَارِيِي { تُم <i>strike ye.</i>
او <i>may he strike.</i>	اُن <i>may they strike.</i>

\* See note † on the foregoing page.

• † In some parts, مَارو تُم and مَاروگِي تُم or مَارونْگِي تُم are the second persons plural.

So, likewise ماریو or ماریگا or حضرت ماری or صاحب or آپ may you, Sir, or may your Excellency, or Worship, &c., be pleased to strike.

131. Passive voice for the masculine gender, exemplified in مارا جا be struck.

*Infinitive and Gerund.*

Singular.	Plural.
مارا جانا or جانی to be struck.	ماری جانا or جانی to be struck.

*Past Participle.*

Singular.	Plural.
مارا گیا been struck.	ماری گئی been struck.

*Present Participle.*

Singular.	Plural.
مارا جاتا being struck.	ماری جاتی being struck.

*Past Conjunctive Participle.*

Singular.	Plural.
جاکو or جاکون جاکي or جاکر جاکړي or جاکړکر	ماري { having been struck.

*Past Tense Indefinite.*

Singular.	Plural.
مین I was تو thou wast او he was	ماری گئی { ہم we تم ye ان they

*Past Past or Pluperfect.*

Singular.	Plural.
مین I had تو thou hadst وہ he had	ماری گئی تھی { ہم we had تم ye had وي they had



*Past Present or Past Definite.*

Singular.		Plural.
مَينَ مارا گيا هُون <i>I have</i>	} <i>been struck.</i>	ہم <i>we have</i>
تُو مارا گيا هِي <i>thou hast</i>		مَاري گيئي هِين * <i>ye have</i>
او مارا گيا هِي <i>he has</i>		اُنُو <i>they have</i>
		} <i>been struck.</i>

*Past Future.*

Singular.		Plural.	
مَينَ مارا گيا هوئي <i>I may, &amp;c.</i>	} <i>have been struck.</i>	هم <i>we</i>	} <i>have may, &amp;c. been struck.</i>
† تو مارا گيا هوئي <i>thou mayest</i>		ماري گيئي هوئي † <i>ye</i>	
† او مارا گيا هوئي <i>he may</i>		هو or ان <i>they</i>	

*Or,*

Singular.		Plural.	
مَينَ مارا گيا هوگا § <i>I shall, &amp;c.</i>	} <i>have been struck.</i>	هم <i>we</i>	} <i>shall, will, or may have been struck.</i>
تُو مارا گيا هوگا § <i>thou shalt</i>		مَاري گيئي هوگي § <i>ye</i>	
وہ مارا گيا هوگا § <i>he shall</i>		هيگي or وي <i>they</i>	

*Past Conditional or Optative.*

Singular.	Plural.
مارا گیا ہونا { مَیں تُو او } اگر کاش { if, &c. I, &c. had been struck.	ماری گئی ہوتی { مَیں تُو او } اگر کاش { if, &c. we, &c. had been struck.

\* In some parts, مَاري گيئي هو for the second person plural.

† Or هو.

‡ In some parts, مَاري گيئي هوئي and مَاري گيئي هوئي for the second persons plural.

§ Or هونگا or هيگا.

Or,

Singular.	Plural.
if I had been struck. اگر مارا جاتا مین	if we had been struck. اگر ماري جاتي هم

*Present Tense Indefinite.*

Singular.	Plural.
I am thou art or he is مارا چاتا مین تو او	we are ye are they are ماري جاتي هم تم وي

*Present Past or Imperfect.*

Singular.	Plural.
I was thou wast he was مارا جاتا تها مین تو او	we were ye were they were ماري جاتي تنهي هم تم ان

*Present Present or Present Definite.*

Singular.	Plural.
I am thou art he is مارا جاتا هوي مین تو مارا جاتا هي او مارا جاتا هي	we are ye are they are ماري جاتي هين هم تم وي

*Present Future.*

Singular.	Plural.
I may, &c. thou mayest he may مارا جاتا هووي مین تو مارا جاتا هووي او مارا جاتا هووي	we ye they ماري جاتي هووي هم تم اون

\* Or, تم ماري جاتي هو, for the second person plural, in some parts.

† Or, تم ماري جاتي هوو, or تم ماري جاتي هووگي, for the second person plural in some parts.

Or,	
Singular.	Plural.
* مَينَ مارا جاتا هوگا <i>I shall, &amp;c.</i>	ماري جاتي <i>we shall, &amp;c.</i>
+ تُو مارا جاتا هوگا <i>thou shalt</i>	or هوگي <i>† ye shall</i>
+ وه مارا جاتا هوگا <i>he shall</i>	هيگي <i>they shall</i>
} <i>be being struck.</i>	
} <i>be being struck.</i>	

*Future Indefinite or Aorist.*

Singular.	Plural.
مَينَ مارا جاوُن <i>I may, &amp;c.</i>	هم <i>we may, &amp;c.</i>
تُو مارا جاوي <i>thou mayest</i>	ماري جاوين <i>§ ye may, &amp;c.</i>
وه مارا جاوي <i>he may</i>	وي <i>they may</i>
} <i>be struck.</i>	
} <i>be struck.</i>	

*Future Indefinite.*

Singular.	Plural.
مَينَ مارا جاوُنگا <i>I shall, &amp;c.</i>	هم <i>we shall, &amp;c.</i>
تُو مارا جاوِيگا <i>thou shalt</i>	ماري جاوِيگي <i>§ ye shall</i>
وه مارا جاوِيگا <i>he shall</i>	ان <i>they shall</i>
} <i>be struck.</i>	
} <i>be struck.</i>	

*Imperative.*

Singular.	Plural.
مَينَ مارا جاوُن <i>let me be struck.</i>	هم ماري جاوين <i>let us be struck.</i>
تُو مارا جا <i>be thou struck.</i>	تُم ماري جاو <i>be ye struck.</i>
او مارا جاوي <i>let him be struck.</i>	وي ماري جاوين <i>let them be struck.</i>

\* Or, هُونگا or هُونگا or هُونگا.

† Or, هِيگا or هِيگا or هِيگا.

‡ See note † on the preceding page.

§ Or, تُم ماري جاوِي or تُم ماري جاوِي in some parts.

*Respectful and Precative Imperative and Future.*

Singular.

Plural.

تُو مارا جاڻيو *be thou struck.*

وہ مارا جاڻيو *let him be struck.*

تُم ماري جاڻي *may ye*

وي ماري جاڻي *may they*

*be struck.*

So, likewise, جاڻيگا or جاڻيو or جاڻي ماري آڻپ, or صاحب ماري جاڻيو or جاڻيگا or جاڻي &c. *may you, Sir, or may your Excellency be struck.*

132. Like the auxiliaries before described, the masculine singular termination ا (ā) of the infinitive, the past and present participles, as well as of all other parts of a verb, where it may occur, except the Imperative or Root and the Past Conjunctive Participle, must be changed to ي (ī) for the feminine singular, and to يان (yān or iyān) for the feminine plural: and, though this rule seems always admissible, yet in compounds, each part of which might take the feminine plural termination just mentioned, ي (e) is sometimes adopted for it in the first word, the following sufficiently indicating the gender and number; so, تُم ماريان هوگيان or تُم ماري هوگيان *ye (females) may have struck.* In the second person plural of the Present present Active voice, too, the feminine may be مارتِيان هين or مارتِي هين; and in the Aorist of the Passive voice, as well as the Imperative of the same voice, second person plural, it is said that the like departure from the common rule is allowed; so, وي or تُم or هم ماري جاوين or ماريان جاوين *we, ye, or they (females) may be struck;* ماري جاؤ or ماريان جاؤ *be ye (females) struck.*

## NUMERALS.

133. The Cardinal Numbers, from one to one hundred, in Dakhni often varying from those used in Hindustan, are here given, together with the customary Indian, Arabic, and European figures to represent them.

FIGURES.					FIGURES.				
<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>			<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>		
1	۱	१	...	ایک or یک	15	۱۵	۱۵	...	پندرہ
2	۲	२	...	دو	16	۱۶	۱۶	...	سولہ or سولا
3	۳	३	...	تین	17	۱۷	۱۷	...	سترہ or ستر
4	۴	۴	...	چار	18	۱۸	۱۸	...	اٹھارہ
5	۵	۵	...	پانچ	19	۱۹	۱۹	...	انیس or انیس
6	۶	۶	...	چھ or چھی	20	۲۰	۲۰	...	بیس
7	۷	۷	...	سات	21	۲۱	۲۱	...	ایکس or یکس
8	۸	۸	...	آٹھ or آت	22	۲۲	۲۲	...	بائیس or باویس
9	۹	۹	...	نوں or نو or نو	23	۲۳	۲۳	...	تیس
10	۱۰	۱۰	...	دس	24	۲۴	۲۴	...	چوبیس
11	۱۱	۱۱	...	ایکبارہ or گیارہ	25	۲۵	۲۵	...	پچیس or پچیس
12	۱۲	۱۲	...	بارہ	26	۲۶	۲۶	...	چھبیس or چھبیس
13	۱۳	۱۳	...	تیرہ	27	۲۷	۲۷	...	ستائیس or ستاویس
14	۱۴	۱۴	...	چودہ	28	۲۸	۲۸	...	اٹھائیس

FIGURES.			FIGURES.		
<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>	<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>
29	۲۹	۲۹	...	...	...
30	۳۰	۳۰	...	...	...
31	۳۱	۳۱	...	...	...
32	۳۲	۳۲	...	...	...
33	۳۳	۳۳	...	...	...
34	۳۴	۳۴	...	...	...
35	۳۵	۳۵	...	...	...
36	۳۶	۳۶	...	...	...
37	۳۷	۳۷	...	...	...
38	۳۸	۳۸	...	...	...
39	۳۹	۳۹	...	...	...
40	۴۰	۴۰	...	...	...
41	۴۱	۴۱	...	...	...
42	۴۲	۴۲	...	...	...
43	۴۳	۴۳	...	...	...
44	۴۴	۴۴	...	...	...
45	۴۵	۴۵	...	...	...
46	۴۶	۴۶	...	...	...
47	۴۷	۴۷	...	...	...
48	۴۸	۴۸	...	...	...
49	۴۹	۴۹	...	...	...
50	۵۰	۵۰	...	...	...
51	۵۱	۵۱	...	...	...
52	۵۲	۵۲	...	...	...
53	۵۳	۵۳	...	...	...
54	۵۴	۵۴	...	...	...
55	۵۵	۵۵	...	...	...
56	۵۶	۵۶	...	...	...
57	۵۷	۵۷	...	...	...
58	۵۸	۵۸	...	...	...
59	۵۹	۵۹	...	...	...
60	۶۰	۶۰	...	...	...
61	۶۱	۶۱	...	...	...
62	۶۲	۶۲	...	...	...
63	۶۳	۶۳	...	...	...
64	۶۴	۶۴	...	...	...
65	۶۵	۶۵	...	...	...
66	۶۶	۶۶	...	...	...
67	۶۷	۶۷	...	...	...
68	۶۸	۶۸	...	...	...
69	۶۹	۶۹	...	...	...
70	۷۰	۷۰	...	...	...

FIGURES.			FIGURES.		
<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>	<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>
71	۷۱	۵۹	...	...	ایکھتر or یکہتر
72	۷۲	۵۹	...	...	بہتر
73	۷۳	۵۹	...	...	ترہتر or تہتر
74	۷۴	۵۹	...	...	چوہتر
75	۷۵	۵۹	...	...	پچہتر
76	۷۶	۵۹	...	...	چہہتر or چہتر
77	۷۷	۵۹	...	...	ستہتر
78	۷۸	۵۹	...	...	اٹہتر or اٹھتر
79	۷۹	۵۹	...	...	اُنیاہتر or اُنیاہتر
80	۸۰	۶۰	...	...	اسی
81	۸۱	۶۱	...	...	ایکاسی or ایکیاہتر
82	۸۲	۶۲	...	...	بیاہتر or براسی
83	۸۳	۶۳	...	...	تِریاہتر or تِریاہتر
84	۸۴	۶۴	...	...	چوراسی or چوریاہتر
85	۸۵	۶۵	...	...	پچاسی or پچاہتر
86	۸۶	۶۶	...	...	چہاسی
87	۸۷	۶۷	...	...	ستاسی or ستاہتر
88	۸۸	۶۸	...	...	اٹھاسی or اٹھاہتر
89	۸۹	۶۹	...	...	اُنیاہتر or اُنیاہتر
90	۹۰	۷۰	...	...	نود or نوہتر
91	۹۱	۷۱	...	...	ایکاہتر or یکاہتر
92	۹۲	۷۲	...	...	بیاہتر or براسی
93	۹۳	۷۳	...	...	تِریاہتر or تِریاہتر
94	۹۴	۷۴	...	...	چوراسی or چوریاہتر
95	۹۵	۷۵	...	...	پچاسی or پچاہتر
96	۹۶	۷۶	...	...	چہاسی or چہاہتر
97	۹۷	۷۷	...	...	ستاسی or ستاہتر
98	۹۸	۷۸	...	...	اٹھاسی or اٹھاہتر
99	۹۹	۷۹	...	...	اُنیاہتر or اُنیاہتر
100	۱۰۰	۸۰	...	...	سو

Some variations from the above may occur ; as, اگیارہ or اگیارہ 11, 69, اُنیاہتر, 68, اُڑسٹہ, 61, اِکسٹ, 51, اِکاون, 41, یکنالیں, 21, ایکس, 91, ایکیاہتر, 90, نوہتر, 89, اُنیاہتر, 81, یکیاہتر or اِکیاہتر, 79, اُناسی, 71, اِکھتر, 98, اٹھاہتر, 97, ستاہتر, 96, چہاہتر, 95, پچاہتر, 94, چوریاہتر, 93, تِریاہتر, 99, اُنیاہتر or نیناہتر or نیناہتر, 99: and after twenty, thirty, &c. the

nine subsequent numbers are often denoted by the use of *per over*, with the first ; so, *two over twenty*. Other numerals in common use may here be noticed ; as—

European.		Arabic.		Indian.	
1,000	- -	۱۰۰۰	- -	۹۰۰۰	- - هزار
10,000	- -	۱۰,۰۰۰	- -	۹۰,۰۰۰	- - دس هزار
100,000	- -	۱,۰۰,۰۰۰	- -	۹,۰۰,۰۰۰	- - لاکھ
1,000,000	- -	۱۰,۰۰,۰۰۰	- -	۹۰,۰۰,۰۰۰	- - کروڑ

134. The ordinals are—

1st	. . . . .	پہلا	6th	. . . . .	چھٹوان
2nd	. . . . .	دوسرا or دُسرَا	7th	. . . . .	ساتوان
3rd	. . . . .	تیسرا or تِینوان	8th	. . . . .	آٹھوان or آٹوان
4th	. . . . .	چوتھا or چاروان	9th	. . . . .	نوان
5th	. . . . .	پانچوان	10th	. . . . .	دسوان

and so forth, as before explained at paragraphs 13 and 41.\*

135. Fractionals are denoted by means of the words *پاؤ* or *بونی*, *آدھا* *a half*, *تہائی* *a third*, *چوتھائی* *a quarter*, *چوتھا* or *چوت* *a quarter less*, *سوا* *with a quarter*, *ساڑی* *with a half*, *دیڑہ* or *دیڑ* *one and a half*, and *اڑائی* or *اڑائی* *two and a half*, used in the way exemplified at paragraph 44 preceding.

\* For a peculiarity in the use of *ایک* or *یک* ; for the *abjad*, or Arabic letters used as numerals ; for the numerals as used in a distributive sense ; and for proportionals and reduplicatives, see at paragraphs 40 and 43 preceding.



## ON THE FORMATION OF DERIVATIVE NOUNS.

136. The infinitive of a verb, it has been already observed, is of common use as a noun ; the like may be said of the imperative in the second person singular, as well as of the past or present participle in either gender ; so, بولنا *speaking*, بول *speech*, بولنا *the speaking faculty*, کہا *a saying, order, dictum*, گنتی *a reckoning*, from بول *speak*, کہہ *say*, گن *count* ; but the حاصل مصدر or verbal noun, may be formed in various other ways ; the most usual of which are by the addition of و (o) or وات (wat) or ات (āt) or اهت (āhat) or ي (ī) or وا (wā) or ك (ak) or ان (ān) or ن (an) or ار (ār) or ارا (ārā) to the second person singular of the imperative of a verb ; so, دباؤ from دبا *press down* ; لگاؤ from لگا *apply* ; آیتچ from آیتچ *pull* ; جھلکات from جھلک *shine*, فلاش from رکاھت *stop* ; دھلاؤ from دھلاؤ *cause to wash* ; بلاؤ from بلاؤ *call* ; بیٹھک from بیٹھ *sit* ; اڑان from اڑ *fly* ; چلن from چل *move* ; مہکار or مہکارا from مہک *exhale*.\* Verbal or abstract nouns, moreover, formed by certain affixes to adjectives, have been found explained, and perhaps with reason, as abstractions, as to meaning at least, of compound verbs, in which such adjectives constitute the first portions of the compounds ; and the most usual of these affixes are, ي (ī), گي (gī) or اگي (āgī) or ايگي (ā'ēgī), پا (pā) or پن (pan) or پنا (panā), س (s), هت (hat), سات (sāt) : so, بھلائی *the being good or the doing good*, i. e. *good-*

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\* مہلاپ from مہلا *mir*, may be here noticed.

*ness*, from بهلا هونا or بهلا کرنا ; کڑواہٹ or کڑواگی *the being bitter*, i. e. *bitterness*, from کڑا هونا ; چاتراگی *the being clever*, i. e. *cleverness*, from چاتر هونا ; بڑا بڑا *greatness*, from بڑا هونا ; موٹا موٹا *bigness*, from موٹا هونا ; نیلا نیلا *blueness*, from نیلا هونا ; میٹھا میٹھا or میٹھا میٹھا *sweetness*, from میٹھا هونا ; پِلا پِلا *yellowness*, from پِلا هونا ; yet, such abstracts, if regard be had to their form alone, seem derived at once from simple adjectives or verbs, as before in part detailed at paragraph 45.

137. The اسم فاعل or noun denoting the agent, is very often had by affixing والی والی والی or والی والی والی according to the gender and number intended, to the inflected infinitive of a verb, or occasionally to the verbal noun in ن (an); so, بولنی والا *a speaker* ; مارنہارا *a striker* ; کرنہارا or کرنہار *a doer* ; ہونہار *about to be* : it is also obtained by the addition of various other affixes, as may be seen at paragraph 46 preceding.

138. The اسم مفعول name of the person or thing acted upon, is the same as the simple past participle, before described, or that participle with ہوا or گیا subjoined ; so, وہ میرا مارا ہی or وہ مارا ہوا or وہ مارا گیا.

139. The اسم حالہ noun denoting the actual or present state of the agent, is the same as the present participle, or as the present participle followed by ہوا ; thus, زید پکارتا یا مار کھاتا جاتا تھا ; *Zaid was going along calling out or being beaten*.

140. The اسم ظرف or noun of place, bears in some few instances the form of the infinitive ; so, رہنا *a park or place for deer* : occasionally, the Arabic form may be adopted ; as, مقتل

*place of slaughter*, from قَتَلَ *he killed* : مَقْبَرَةٌ *place of burial*, from قَبَرَ : but words of this description are more commonly obtained by adding to nouns certain affixes, the most useful of which are given at paragraph 47 preceding.

141. The اِسْمُ اَلْآلَةِ noun of instrument, may be the same in form as the infinitive of a verb ; so, يَلِينَا *a rolling-pin* : or it may be obtained from the root of a verb by the addition of نِ (an) or نِي (ni) ; as, سُونُكْهِنِ or سُونُكْهِنِي *any thing to smell to, snuff*, from سُونُكْهَ *smell*. Other affixes, too, used for the like purpose, may be seen at paragraph 47.

142. The اِسْمُ التَّصْغِيرِ noun of diminution, is obtained in various ways, as explained at paragraph 48 preceding.

143. The اِسْمُ الصِّفَتِ noun of description or quality, under which head are comprised nouns adjective, as well as other nouns used to describe the dealer or actor in any thing, is formed by the adoption of various affixes, and even prefixes ; so, ذَرَّالُو *fearful*, from ذَرَّ *fear* ; كَهِيْرَالُو *villager*, from كَهِيْرَا *a village* ; خِلَاف *irregular* ; قِيَاس *irregular* ; غَيْرُ مُمْكِن *impossible* : and for a detail of the composition of words of this sort, as well as for the formation of adjectives of intensity and pronominal derivatives, see paragraphs 46, 49, 50, and 51, preceding. Some compound adjectives, moreover, may be obtained by the addition of a past participle to a noun substantive ; as, دِلِ جَلَا *heart-inflamed* ; بَهِرَا *belly-filled* : or by subjoining a noun to the root of a verb ; as, هَنَسَ مُكْهَ *smiling-faced* : or by an adjective compounded with a following substantive ; as, جَهْرَتَا مُنْهَ *small-*

mouthed; *great speech* (great in speech?): or, though rarely, by a present participle with a following substantive; as, *روتی صورت* (*of a*) *sorrowful countenance*.

### ON THE SYNTAX.

144. The usual construction of sentences is often the same as in Hindustani, and may be collected in general from paragraphs 52, 53, 54, 55, and 56, preceding. Among the postpositions in frequent use, *کُو* and *کُون* seem to be alike common and respectful for the dative and accusative case, as well as *کي تَبَن* &c.: and the same may be remarked of *سُو* or *سُون* or *سي* or *سِين* for the ablative. And here it seems convenient to notice that the nasal *ن* (*n*) is often assumed or dropped in postpositions, as well as in various other words, without occasioning any alteration of the sense; thus, in a verb it is assumed; as, *شترَبه ني جد باڳه کا نام سنان* when *Shatarba* heard the name of the tiger; *ديگا* for *ديگا* he will give: or it may be dropped, especially for the sake of the measure in verse; so, *ميني* for *ميني*; and *Abjadī* says, *شيخ جي مين نه مانو ذره بهر* Mr. *Shaikh*, I do not believe as much as a particle; where *مانو* is used for *مانون* (*mānūn*): again, *اگر گلشنين تم جاوين تو يارو چشم تر کيجو* if you enter the rose-bower, then, friends, make the eye moist; where *گلشنين* seems to supply the place of *گلشنين*.

145. With numerals, nouns are for the most part constructed in the singular; yet masculine nouns ending in *ا* (*ā*) or *ا* (*a*) capable of inflection, take the form of the nominative plural, if the numeral be any other than *one*; so, *ايک لڑکا* one boy, *دو لڑکي*

*two boys*: and the plural form of feminines ending in ي (ī) may be used; as, تین بیٹیاں *three daughters*.

146. The demonstrative pronoun وہ or اُو *that*, and یہ or یہ *this*, may be used before a noun, though acted upon by a postposition; as, یہ بات میں تیری *in this speech of thine*: so, also, کیا *what*; as, کیا واسطی *for what reason? because*. In construction, سو often deviates much from the idiom of Hindustan: in the latter, it generally heads a sentence corresponding to another commenced with جو; but, in Dakhni, it commences a secondary sentence, with or without جو expressed in the first, and a demonstrative may be used with it, especially if a question be asked; so, تُوں کرتا ہے سو او کیا کام ہے *thou art doing, that that what deed is?* but in other cases سو of itself may suffice; as, زبُونِ ہي سو چاکر *I am speaking, that hear*; مین بولتی ہوں سو اُس *bad is that servant, or a bad servant*; چور ہے سو بلی *the cat is a thief*. This pronoun, too, in its uninflected state, seems often used like تو adverbially in the sense of *then*; so, چاتران بدی کا گمان *the sagacious, suspicion of evil is, in that thing never place the foot*; and, نین ہات مین کام مین ہات نین ڈالتی *the intelligent, in what thing mischief is, then in that thing do not thrust the hand*.

147. The inflected pronoun اِس or اُس or جس or تِس is occasionally met with in poetry, unaccompanied by any postposition, as the object of a verb; so, دیکھ اِس شہِ دِلْمین لایا اب *on seeing this, the king imagined in his mind, now that alone is good*: and تِس is often used as a possessive pronoun;

so, *that, when having arrived at her abode.* It may here be remarked, too, that the singular demonstrative pronoun *أُس* or *إِس* is sometimes constructed with a plural noun; as, *أُس ابرؤانكُون* *having beheld those cyebrows.\**

148. The verb is generally made to agree in gender and number with the nominative or subject of the sentence; yet, in compound tenses, the masculine of a participle in the plural may occasionally be substituted for the feminine of that number: and some rare instances may occur of a verb in the masculine plural being constructed with a feminine nominative of the same number; as, *ایک شخص کو دو جوڑواں تھی* *a man had two wives.*

149. The inflected infinitive of a verb, with the postposition **کے** or **کی**, is of great use in Dakhni to denote futurity, as well as necessity or probability ; so, **میں اوچیز نہیں لانی کا** *I will (or can, or must, or may) not bring that thing.*

150. The past conjunctive participle *كُنْزُ* or *كُنْزُ* is very frequently adopted to connect sentences; and may generally be translated into English by *having done, said, or named* or *supposed* or *thought that* or *granted that* (which the foregoing

\* In the dialect of Bombay, the usual plural pronouns اُنْ اَنْ اُنْ اُنْ when followed by the affix اِنِ convey the meaning of the singular only; as, اِنِ اِنِ for اِنِ this: and, when plurality is intended, هُونْ (hon) is subjoined to the pronouns; as, اِنِ هُونْ these.

sentence imported), or by *because, therefore, as, and so forth, &c.*; so, *مِن اُس جگہ جاتا ہوں کرکر گاڑی تیار ہے* *I am going to that place, therefore the carriage is ready*; *او اپنا صاحب غصہ کریگا کرکر ڈرتا* *he, his master will be angry, supposing that, is afraid.* *کتی* *they say, (as) they say, too, is often met with*; *as, بُڈا بی مین کام* *as they say, that at all remained not*; and, *سریکا* *like, like as, is, perhaps, of more common occurrence*; so, *نہن سریکا آدھار ہوتا تھا* *one might not die, like (that, or like as) food was existing.*

151. The affix of identity or peculiarity *یچ* (*ich*) or *چ* (*ch*) *very, exactly, very well*, sometimes appears blended with the preceding word; as, *یو یو یچ* or *یو یچ* for *یو یچ* *in this very manner*; *یچ* or *یچ* *this very*; *یچ* *in this very place*, from *یچ* and *یچ*; *یچ* *on the become exactly it became (it occurred as before)*; *یچ* *at that very place*; *یچ* *was exactly (as it) was (before)*; *جو کوئی ہمنا دیکھینگا ایک بات بولینگا ہور مہینی تھولی دینگا دینگا* *whoever shall behold us, will (certainly) speak a word, and will certainly give jeers and taunts.* For the like purpose, *و* (*ū*) or *ون* (*ūn*) may occasionally be used; as, *یہون* *yah-ūn, this very or these very or in this very manner.*

152. Words are often idiomatically repeated, like *راتی رات* *in the night, by night, every night*; *مُلکی مُلکی کُن* *to country after country, to every country*; *اُڑیان اُس* *جلیان دو وائنتی راتی رات لیکر* *they (the fairies) went thence, taking him all night (or night after night), they flew taking that rosy (prince)*

*hand in hand*; چمن چمنی *bower after bower, every bower*; پیچا پیچ *twist upon twist, all convolution or intricacy*; روماروم *each hair, every hair*.

153. Some letters peculiar to the Arabic may be, occasionally, found represented by others common to both Arabic and Hindustani; as, هلال *halāl* for حلال *ḥalāl*.

154. In poetry, elision of a letter is sometimes admitted, for the sake of the measure; as, 'ولي نین ہی کتی وو بهو بیخار' *but, as they say that flower is not void of thorns*; جو کوئی for جو کوئی *whoever*: and, on the contrary, for the like reason, a syllable is occasionally prolonged; as, 'خجوری غمکی لگی سو دلکون مشکل' *severe was the knife of grief which was applied to her heart*: 'چو پر دس ادکٹ ہو بچید' *being extremely in earnest to go forth to a foreign land*. For the sake of the rhyme, also, change in a letter seems in some cases allowable; as, 'پرتکی گرم باریسون ہو' *having become intoxicated with the warm air of love*: in which last example, مخمول seems adopted for مخمور.

155. To the names of different classes or sects of mankind, different appellatives are by way of distinction prefixed or subjoined: thus, to the names of Saiyids, the word میر or سید is prefixed; so, میر جعفر علی or سید علی: before the names of Shaikhs, the word شیع or غلام is adopted; so, شیع یعقوب or غلام حسین: with the names of Moghuls, the word مرزا حسن or حسن بیگ may be used after, or مرزا before; as, مرزا حسن بیگ and, to the names of Pathans, the word خان is most usually added; so, موسی خان. To the appellations of ladies the word



بول گئی ہیں کہ ایک دھوبی کسی ندی کی کڑکی اپنی دھند میں سوکٹ تھا  
 ہور ہر دن ایک بغولی کو دیکھتا کہ وہ ڈھو کی کناری پو بیٹھتا ہور چیکڑ مین  
 کی کیڑی چن کر کھاتا ہور اُسپوچ صبر کرکو چ رہتا ہور وہاں سون اپنی  
 گھونسلی کو اڑھکر چلی جاتا ایک دن ایک باشہ انچت آ نکلیا ہور ایک کٹی  
 تیر کو شکار مارکر تھوڑا کھایا ہور باقی کا چھوڑ دیکر چل نکلیا بغولہ یہ  
 دیکھ لیکر اپنی مین اپی چنٹا کر لیا کہ یہ پنجھی اتنا چھوٹا اچھ کر ایسی بڑی  
 بڑی جانوران شکار مارتا ہی مین اتنا موٹا اچھ کر ایسا نجس چارہ کھاتا  
 ہون سو یہ میری کم بختی ہور ہلکی پائری کا کام ہی مین بھی کی ایسا بڑپنا  
 نین جگاتا ہون اب سون مین ایسی کیڑی نین کھاؤنگا ہور ایک دفعی کا  
 آسمان پو پکھوٹا ماروونگا (نظم) جو کہ دھوان گھن کی اوپر جاوینگی  
 ابر مین پھر کایکو وہ آوینگی ' زندہ دِلان ہین سو گگن پر چڑھین  
 بل سون اپن دِل کی او یہاں سون اڑھین ' یہ سمجھ لیکو اُنی کیڑی کھانا

*Story of the Crane that wished to assume the habits of the Hawk:*

بول گئی ہیں کہ ایک دھوبی کسی ندی کی کڑکی اپنی دھند میں سوکٹ تھا  
 ہور ہر دن ایک بغولی کو دیکھتا کہ وہ ڈھو کی کناری پو بیٹھتا ہور چیکڑ مین  
 کی کیڑی چن کر کھاتا ہور اُسپوچ صبر کرکو چ رہتا ہور وہاں سون اپنی  
 گھونسلی کو اڑھکر چلی جاتا ایک دن ایک باشہ انچت آ نکلیا ہور ایک کٹی  
 تیر کو شکار مارکر تھوڑا کھایا ہور باقی کا چھوڑ دیکر چل نکلیا بغولہ یہ  
 دیکھ لیکر اپنی مین اپی چنٹا کر لیا کہ یہ پنجھی اتنا چھوٹا اچھ کر ایسی بڑی  
 بڑی جانوران شکار مارتا ہی مین اتنا موٹا اچھ کر ایسا نجس چارہ کھاتا  
 ہون سو یہ میری کم بختی ہور ہلکی پائری کا کام ہی مین بھی کی ایسا بڑپنا  
 نین جگاتا ہون اب سون مین ایسی کیڑی نین کھاؤنگا ہور ایک دفعی کا  
 آسمان پو پکھوٹا ماروونگا (نظم) جو کہ دھوان گھن کی اوپر جاوینگی  
 ابر مین پھر کایکو وہ آوینگی ' زندہ دِلان ہین سو گگن پر چڑھین  
 بل سون اپن دِل کی او یہاں سون اڑھین ' یہ سمجھ لیکو اُنی کیڑی کھانا

چھوڑ دیا ھور تیر کبوتر کی شکار پو جہنی لگیاء دھوبی باشہ کا بھی تماشا  
 دیکھیا تھا ھور بغولہ کپڑی کھانا چھوڑ دیکر کبوتر کی کڈھن جھانستا ہی سو یہ  
 بھی دیکھ لیکو دنگت ھو گیا ھور تماشا دیکھنی لگیا یکایک کبوتر وہان آنکلیا  
 ھور بغولہ اڑھکر اُس کبوتر پو جھانسیا کبوتر پانی کی کڈھن ڈھک کر ھور  
 اُسی چونڈی دیکر اُسکی آگوسون پتا تڑایا بغولہ اُسپو تَت کر پانی کی کڑکی پو  
 گریہ ھور اُسکی بران چیگر مین لوت پوت ھو گئی دھوبی آکر اُسی پکڑ لیا ھور  
 گھر کڈھن چلڈیا بات مین اُسکا ایک دوست ملکو پوچھیا کہ یہ کیا ھي دھوبی  
 بولیا یہ بغولہ ھي باشہ کا کام کرني گئی لگون ایچ سپر بڑیا

*Literal reading and verbal translation of the preceding Fable.*

*Bol ga'e hain*, they (people) saying have gone (on), *ki ek dhobī*, that  
 a washerman, *kisī naddī ke karke*, some river-of bank- (on), *apne dhande-*  
*menī sarak thā*, his-own business-in drunk (immersed) was, *haur har din ek*  
*baghole-ko dekhtā*, and every day one crane-to sees, *ki wah dhau-ke kināre-*  
*po baihtā*, that it deep water-of shore-on sits, *haur chīkar-men-ke kīre*  
*chun-kar khātā*, and mud-in-of worms having-picked eats; *haur us-po-ch*  
*ṣabr karko chup rahtā*, and that-on-solely patience having-made remains,  
*haur wahān-sūn apne ghoṁsle-ko uṛh-kar chale jātā*, and there-from its-  
 own nest-to having-flown having-moved goes. *Ek din ek bāsha anchit ā*  
*nikalyā*, one day a hawk suddenly having-come issued, *haur ek kaṭṭe tītar-*  
*ko shikār mār-kar*, and one plump partridge-to chase-(in) having-killed,  
*thorū khāyū haur bāḳī-kā chhor de-kar chal nikalyā*, (a) little ate and  
 remainder-of leaving having-given having-moved issued. *Baghola yah*  
*dekh le-kar*, the crane this seeing having-taken, *apne menī ape chintā kar*  
*liyā*, itself-in itself thought making took, *ki yah panchlī itnā chhoṭā*  
*achh-kar*, that this bird this-much little having-been, *aise bare bare*

*jānwarān shikār mārṭā hai*, such great great birds chase-(in) killing is :  
*main itnā mōṭā achh-kar aisā najis chāra khātā hūn*, I so-much big  
 having-been such filthy food eating am, *so yah merī kam-ba<sup>h</sup>ht-ī haur*  
*halkī pā'erī-kū kām hai*, then this my mis-fortune and mean origin-of affair  
 is, *main bhī kī aisā baṛ-panā main jagā'a hūn*, I too, what, such greatness  
 not rousing-am ? *ab-sūn main aise kīre main khā'ūngā*, now-from I such  
 worms not eat-will, *haur ek daf'ē-kū āsmān-po pakhoṭā mārūngā*, and one  
 time-of sky-on wing strike-will.

(*Naẓm*, Verse.)

*Jo ki dhū'ān ghan-ke ūpar jāwenge*, Who like (?) smoke cloud-of above  
 go shall,

*Abr-meī phir kāhī-ko wah āwenge*, Cloud-in back what-for they come  
 will ?

*Zinda-dil-ān haīn so gagan-par charheī*, (Who) lively-hearted are, they  
 \* heaven-on mount will,

*Bal-sūn apan dil-ke o yahān-sūn urheī*, Strength-from own heart-of they  
 here-from fly-will.

*Yah samajh le-ko u-ne kīre khūnā chhoṛ diyā*, this understanding-(in)  
 having-taken, it worms to-eat leaving gave, *haur tītar kabūtar-ke shikār-*  
*po jāpne lagyā*, and partridge (or) pigeon-of chase-on to-spring was-applied.  
*Dhobī bāsha-kū bhī tamūshā dekhyā thā*, the washerman the hawk-of, also,  
 spectacle seen had, *haur baghola kīre khūnā chhoṛ de-kar*, and the crane  
 worms to-eat leaving having-given, *kabūtar-ke kudhan jhūnstā hai*, the  
 pigeon-of side-(on) intent is ; *so yah bhī dekh le-ko dang ho gayā*, then,  
 this also seeing having-taken, astonished (he) became, *haur tamāshā dekhe*  
*lagyā*, and the sight to-behold was-applied. *Yak-ā-yak kabūtar wahān ā*  
*nikalyā*, all-at-once a pigeon there having-come issued, *haur baghola urh-*  
*kar us kabūtar-po jhānsyā*, and the crane, having flown, that pigeon-on was  
 intent : *kabūtar pānī-ke kudhan dhuk-kar*, the pigeon water-of side- (on)  
 having-taken-aim, *haur use chondī de-kar*, and it (the crane) to deception

having-given, *us-ke āgū-sūn patṭā-turūyā*, it-of-before-from fled : *baghāla us-po tuṭ-kār pānī-ke kaṛke-po giriyā*, the crane it (the pigeon)-at having-rushed-forth water-of brink-on fell ; *haur us-ke parānī chīkaṛ-meṇ lot pot ho-ga'e*, and its wings mud-in wallowing became. *Dhobī ā-kār us-e-pakaṛ liyā*, the washerman having-come it-to seizing took, *haur ghar kudhan chal-diyā*, and home (side) wards moving gave. *Būṭ-meṇ us-kū ek dost mil-ko pūchhyā*, road-in him-of one friend, having met, asked, *kī yah kyā hai ? Dhobī bolyā*, that, this what is ? The washerman said, *yah baghola hai bāsha-kū kām karne ga'e lagūn ape-ch sapar pariyā*, this a crane is, hawk-of deed to-do gone-whilst, it itself capture- (in) fell.

*In English.*

The story has been often told, that a washerman, whilst engaged in his occupation on the bank of a river, daily observed a crane standing on the edge of the water, picking up worms from the mud and being contented with eating them, silently taking wing to proceed to its nest. One day, a hawk came suddenly there, and killing a plump partridge, ate part of its prey ; when, leaving the rest it went off. The crane, catching a sight of what occurred, took to reflecting thus in its mind : this is but a small bird though it pursues and kills such great ones ; whilst I, being large in size, feed on such filthy fare : this can be attributed to nothing else than my bad luck or meanness of origin ; cannot I then rouse myself to similar acts of greatness ? from this moment I will feed no longer on worms, but will at once strike my wings up to the sky.

(Verse.)

Who like the smoke ascend the clouds amain,

Why with the clouds descending sink again ?

Brave be their hearts, they soar above the skies ;

By force, their own, from earth to heaven they rise.

With this idea, it left off eating worms, and turned its attention to the pursuit of partridges and pigeons. In the meantime, the washerman had

observed the procedure of the hawk ; and was now noticing that the crane had desisted from its ordinary practice of devouring worms, and was holding itself prepared to pounce upon a pigeon. At this he was astonished, and became induced to turn his attention to the sport. Suddenly a pigeon came flying that way ; and, the crane took wing to pounce upon it ; when the pigeon directing its flight towards the water, and artfully slipping aside escaped ; whilst the crane, which had rushed with all its might towards the pigeon, fell slap upon the edge of the water, where its wings became all entangled in the mud. The washerman then went up and seized it. On returning to his house, he met a friend, who asked him, "What have you got there?" The washerman replied, "This is a crane, that was caught whilst attempting to perform the deeds of the hawk."

Transitives from intransitives } adding *wa*, or *o*  
 Causals from Transitives } to the root

Intensives i.e. *pa* a verb to an uninflected noun sub. or adj.

Intensives }  
 Potentials } **ROD** *Chakwa*  
 Compleatives } *Chakwa*

Inceptives } *Capna*  
 Permissives } **INTJECTED INFIN.**  
 Acquisitives } *Chakwa*

Consideratives }  
 Requisites } *Chakwa*  
 Proximates } **PAST PARTICIPLE**  
 Leguminatives } *Chakwa*  
uninflected masculine singular

Continuatives } *Chakwa*  
 Iteratives } **PRESENT PARTICIPLE**  
inflected masculine singular  
 adding a verb to Pres P. inflect

Reiteratives adding the verb to another  
 i.e. latter convey no meaning of it.









*Bound by*  
*Bharati.*  
13, Patwarbagan Lane.



